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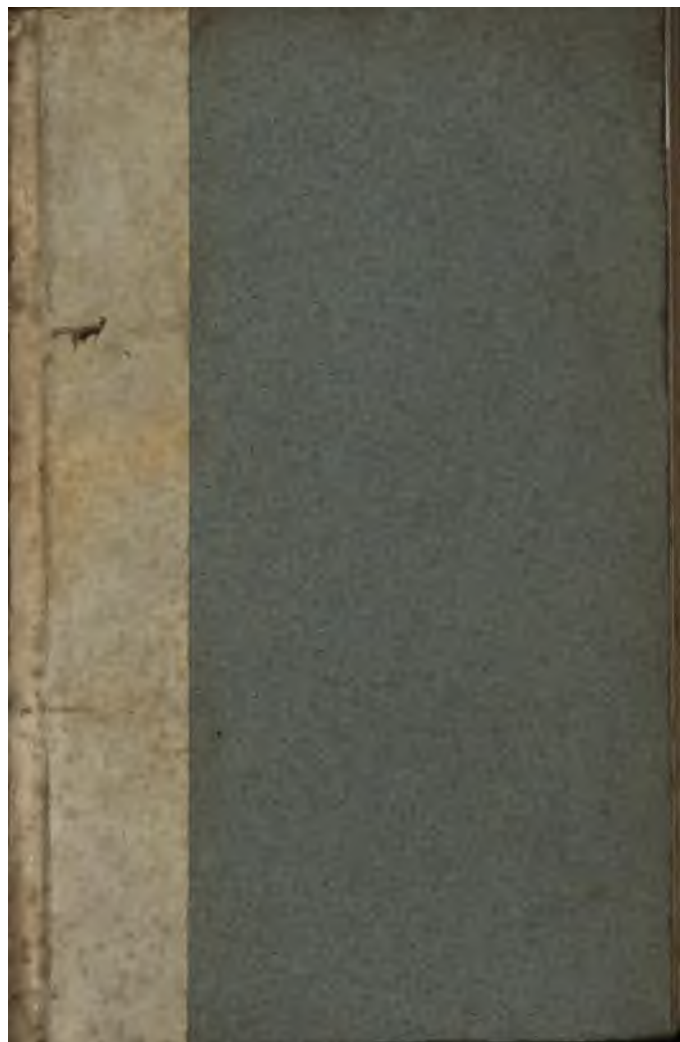
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HOLY ORDER.

A Catechism.

BY

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VICAR OF S. JAMES, HAMBRIDGE, DIOCESE OF BATH AND WELLS.

"In rebus si peccavero, non lubens peccavi ; sed lubens,
ubi monitas fuero, emendabo."

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HOLY ORDER.

Q. How do you define Order in its ecclesiastical use?

A. In its wider and more comprehensive sense Order is to be taken to signify the estate or condition of persons duly appointed to an office or position in the Church; as, for instance, when the Clerical Order is spoken of¹.

¹ "Comme une classe spéciale d'individus, un ministère spécial dans l'Eglise, connu sous le nom de hiérarchie."—*Theolog. Dogmat. Orthod. par Macair. Eveq. de Vinnitz.* par. iv. s. 238.

"Autres dénominations; *ἐπὶ τάξιν* (Grégoire le Théol. serm. 21); *ἐπὶ στάσιν* (ibid.); *κλήρος* (apud Suicer., Thesaur. eccles.)"—*Ibid.*

The word in this sense was probably transferred from its use in civil life among the Romans. "Talis erat apud Ciceronem, in Orat. *pro Cluentio*, Ordo Senatorius; talis et jam à prioribus Ecclesiæ sæculis Ordo Ecclesiasticus, vel Sacerdotalis, ut videre est apud Tertullianum, Lib. de Idololatriâ, cap. 7, et Lib. de Exhortatione Castitatis, cap. itidem."—*Collet. de Ordin.* par. 1, 53.

g a semi-religious organization.

What is its second use ?

It is used to signify the difference between the higher, some lower, of those who receive the administration of the Rites and Ceremonies of the Church ; in which sense it has been already used².

And what is the third use ?

It means the Rite, or solemn ceremony by which a person is set apart, and consecrated to the office and ministry of the Church³.

What in this respect may Ordination be properly and exactly called ?

. Ordination⁴.

See Catechism on " The Ministry of the Priest."
Est sacra ceremonia, quâ certo ritu ordinantur ministri, præsertim superiores.
Conc. Trid. Sess. vi. Cap. 21. Art. 2.

Q. By what other name is Ordination commonly called?

A. "The Laying on," or "The Imposition," "of Hands;" from the outward sign by which it is conferred⁵.

Q. By what word do the Greeks usually express the same.

A. *Χειροτονία*⁶.

Q. Has *Χειροτονία* been exclusively used to mean the Rite of Ordination?

A. It has not. It has been also used to denote Election.

Q. Why so?

A. Because the election of the Clergy, in assemblies called together for the purpose, was

Ordinatio verò dicitur actio, quâ homo in eum statum allegitur et cooptatur, est que benedictio et consecratio verbis et cæremoniis præscriptis concepta.—*Hamel, Tract. de Ordin.*, l. i. c. 1.

"Hæc actio melius dicitur *Ordinatio*, quam *Ordo*; cùm is sit effectus, hæc causa; is sit permanens, hæc transitoria; is sub sensus non cadat, utpote qui in potestate spirituali consistat; hæc sensibilis sit, ut quæ per exteriorem ritum conficiatur."—*Collet. de Ordin.* par. i. s. 4.

⁵ Sometimes, "*Manuum Impositio Ordinatoria*," in contradistinction to the Laying on of Hands in other Rites.

⁶ *Χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους.*—Acts xiv. 23. *Ἐπίσκοπος χειροτονείσθω ὑπὸ ἐπισκόπων δύο ἢ τριῶν.*—*Apostol. Can.* 1, *Coteler.* tom. i. p. 442, *Amsterd.* 1724.

11. It is not⁸.

Q. What else did the word denote?

A. It denoted also designation.

Q. What other term is sometimes more rarely, used by the Greeks of Ordination?

A. *Χειροθεσία*.

Q. But how is this term more applied?

A. It is said to be applied rather to the Offices, as of some of the Minor Orders, than to the Hierarchical Orders¹.

¹ *Χειροτονηθεὶς ὑπὸ τῶν ἐκκλησιῶν.*—2
“Quæ vox apud Ethnicos electione
nationem manûs extensione et porrecti
etiam significat.”—*Collet. de Ordin. par.*
et consuetudo veterum, ut cœtus hor
jores, suffragia ferrent per manuum
electio manibus vel etiam digitis subl
: Xenophont. Anab. iii. 2. 33.”

Q. What must precede Ordination ?

A. Election.

Q. What was anciently, and what has been from time to time, the mode of Election of the Clergy, the Bishops, Priests, and Deacons ?

A. Various customs have prevailed at different times and in different countries; more particularly in Episcopal elections.

Q. What do we read in the Acts of the Apostles as to the first Ordinations ?

A. In the first chapter of the Acts, S. Peter propounds to the disciples, in "number about one hundred and twenty," the choice of a fit person to succeed to the "Bishopric" of Judas; to be "a witness," as it is expressed, "of the Resurrection of Christ." And they nominated two, "Joseph and Matthias." In the sixth chapter we read, "the Twelve called the multitude of the Disciples unto them," and bade them "look out seven men of honest report, whom we," the Twelve, "may appoint." The people "chose" the seven, and "set them before the Apostles;"

Thessalonica de Sacris Ordinationibus, observes of the term, "Vide Officium non Ordinem agnoscere; agnosce insuper χειροθεσίαν, quasi *Commissionem* vel *Promotionem* solam, collatum hujusmodi Officium, nuncupare, non χειροτονίαν, quâ voce ut plurimum recentiores Græci *Ordinem* intelligunt, rarissimè χειροθεσίαν dictione."—*Notæ in Ordinat. Lector.*

the Apostles ?

A. It was ; as may be seen in th
of the Apostolical Constitutions, w
in a description of the mode of el
daining a Bishop, that "the pri
Bishops shall ask the Presbytery a
whether this," that is, "the pers
the whole people," "be the person
desire for their ruler³."

Q. What is the testimony of S. C.

A. It is to the same effect ; as we
etter to the Spanish Clergy and peo
menting on the passages in the Acts
les just given he observes, that the g
ce of the Church was in accordan
actice of the Apostles. A Bishop
says, by the joint concurrence of
d the Laity of the province³.

Coteler. tom. i. p. 395 A m - -
"Dant

Q. What is read in the Fourth Canon of the Council of Nicæa touching the Election of a Bishop?

A. It is read, that the consent of all the provincial Bishops shall be required for the Election of a Bishop⁴.

Q. What is specified as the least number required, if all could not be gathered together?

A. Three; the other Bishops of the province signifying their assent by letter⁵.

Q. By whom was the Election to be confirmed?

A. By the Metropolitan⁶.

Q. How is it made clear that this Canon was not intended to exclude the consent of the Laity?

A. It is made clear by the synodical letter of the Council to the Churches of Alexandria,

simè novit et unius cujusque actum de ejus conversatione perspexit."—*Epist.* lxviii.

In like manner S. Chrysostom on Acts vi. remarks
*Ορα, τὴν κρίσιν αὐτοῖς ἐπιτρέπουσι, καὶ τοὺς πᾶσιν ἀρέσκοντας, καὶ ὑπὸ πάντων μαρτυρουμένους ἐκείνους προβάλλονται.

⁴ Ἐπίσκοπον προσήκει μάλιστα μὲν ὑπὸ πάντων τῶν ἐν τῇ ἐπαρχίᾳ καθίστασθαι.—*Labbe, Act. Concil. tom. i. p. 324, Paris, 1715.*

⁵ Εἰ δὲ δυσχερὲς εἴη τὸ τοιοῦτο, ἢ διὰ κατεπείγουσαν ἀνάγκην, ἢ διὰ μῆκος ὁδοῦ, ἐξ ἀπαντος τρεῖς ἐπὶ τὸ αὐτὸ συναγομένους, συμψήφων γινομένων καὶ τῶν ἀπόντων, καὶ συντιθεμένων διὰ γραμμάτων, τότε τὴν χειροτονίαν ποιεῖσθαι.—*Ibid.*

⁶ Τὸ δὲ κύρος τῶν γινομένων διδυσθαι καθ' ἐκάστην ἐπαρχίαν τῷ μητροπολίτῃ.—*Ibid.*

if the people chose them⁷."

2. And what does the Fourth Canon, A.D. 398, require?

1. The first Canon requires the clergy and Laity, the Bishops of the province, the Metropolitan, in the Election⁸; and the twenty-second Canon requires that a Bishop shall not ordain any one without the concurrence of the Clergy and Laity. He shall ask the assent and testimony of the Laity⁹.

What was a generally admitted principle?
That Clerics should not be ordained without the willing people¹.

ἔξωι φαίνοντο, καὶ ὁ λαὸς αἰροῖτο.—*Ibid*
Cum consensu clericorum et laicorum
totius provinciæ Episcoporum, maximè
auctoritate vel præsentia ordinet
—*Tabbe* vel i. n. 280

Q. Will you give a few instances from antiquity of the joint action of Clergy and people in such Election?

A. I will. S. Cyprian, whose remarks upon the First and Sixth chapters of the Acts have been cited, records, that Cornelius was made Bishop by "the testimony of the Clergy and the suffrage of the people²." Socrates says, that S. Chrysostom was chosen by "the common vote of all, clergy and people³." Eustathius, it is said, was compelled to accept the Bishopric of Antioch by "the common vote of Bishops, Clergy and People⁴."

Q. In speaking of the voice of the People in the election of the Clergy, what circumstance requires to be borne in mind?

A. That by "People" is meant "The Faithful," those in full communion with the Church; as we now commonly say, "Communicants."

Q. Would a "non-communicant" have had a voice in these Elections?

A. It is sufficient to reply, that, in the times

² "Clericorum pænè omnium testimonio, plebis suffragio et sacerdotum antiquorum et bonorum virorum collegio."—*Epist.* lii.

³ Ψηφίσματι κοινῷ δμοῦ πάντων, κλήρου τε καὶ λαοῦ.—*Lib.* iv. c. ii.

⁴ Ψήφῳ κοινῇ κατηνάρκασαν, ἀρχιερεῖς τε καὶ ἱερεῖς καὶ ἅπας ὁ λαός.—*Theodoret.* lib. i. c. vii.

... was the great power
sometimes displayed in the early
Christian Church?

In such elections as those of Augustine, S. Paulinus, and others, the one to the Episcopate, the other to the Presbyterate, the people inspired from diffidence and a deep sensibility, the persons themselves relying upon the duties of the sacred

It would seem that popular election was a common thing; but did not such election frequently lead to disorder and dissensions?

It could hardly fail, but that such elections would create unseemly contentions.

What was the result?

Checks were imposed from time to time.

Gregory in his history of the Church remarks that the people had no voice in the election of bishops.

and Canons passed for the better regulation of the Election of the Clergy.

Q. What prohibition, for instance, do we meet with as early as the Council of Laodicæa, A.D. 341—372?

A. We find a Canon, the xiiith, passed touching the Election of Priests and prohibiting their Election being entrusted to the multitude (τοῖς ὄχλοις⁶).

Q. Are we so to interpret this Canon as excluding the people from all voice in the Election of the Clergy?

A. We are not; as will be apparent from what follows.

Q. What order do we find in the second Council of Arles, A.D. 452, on this matter?

A. In the Ordination of a Bishop, that the Bishops should nominate three persons, out of which the Clergy and Laity should elect one⁷.

⁶ Labbe, tom. i. p. 783: "Sixty Canons of the Council were published, which are received into the Code of the Universal Church."—*London*.

⁷ "Placuit in ordinatione Episcopi hunc ordinem custodiri, ut primo loco, venalitate vel ambitione submotâ, tres ab Episcopis nominentur, de quibus clerici vel cives erga unum eligendi habeat potestatem."—*Labbe*, tom. ii. p. 778.

2. And what do we subsequently
tem?

4. That it was established by t
tinian, who confined the Elect
rgy and the Optimates, or person
x in the Church.

5. What check must always have
appointment of the inferior ord
gy, even where the will of the p
t sway?

. The character and qualificatio
ons chosen by the people must be
that proof may be had as to th
he office to which they were chose

By whom was this examination

. By the Bishop.

When and where was enquiry
by the Bishop?

Publicly at the time of Ordinati
nade of the Clergy

Q. What must have followed from this as a consequence?

A. It must have followed, that the ultimate ratification, as well as the ultimate responsibility, at least as to the Election of Priests and Deacons, rested with the Bishop as the "executive officer of the community."

Q. To what did this check naturally in the long run lead?

A. "To the gradual narrowing of the function of the Laity," as originally exercised in the Election of the Clergy.

Q. But not to the exclusion of the Laity altogether?

A. No^o.

Q. What did the fact of such ultimate power in the Episcopate involve?

A. That the voice of the people should not be suppressed in the Election of their Bishops.

Q. Are there not obvious reasons why the

^o In the Western Church, for instance, it has been customary for the testimony of the people to be asked by the Priest of the Parish in the Church of the Parish where the Ordinand has been residing; such testimony being confirmed by that of the Priest himself. This is the origin of the English document known as the *Si Quis*, which all Candidates for Orders must produce to the Bishop.

... respect to the Clergy subject
spect to its civil and political influ

Q. And has not the right to elect
the Church been much contested
time?

A. It has been hotly contested ;
tries, and even in countries not
one time, as we have seen, such El
joint action of Clergy and Laity ;
e the balance being in favour of
nce ; then again Lay influence ha
ed ; at other times Clerical and
e been overruled by Regal and Ir
ity¹.

The custom of the Clergy of a Cathedr
West, and that of the comprovincial B
in the East, it is said, did not comm
1 and tenth Centuries ; and this rig
tually overruled or neutralised by th
r.

1000 speaks of it

Q. Will you give some instances of the mode of electing Bishops at the present time in different countries?

A. I will give a few examples. The Patriarch of Constantinople is chosen by a Synod of eight Ecclesiastics and the Archbishops of Chalcedon and Darías, with whom are joined representatives from the nobility, the citizens and the trades; the election being subject to the veto of the Porte. In Russia, in the event of a vacancy in a Diocese, the Holy Synod, according to a regulation of Peter the Great, nominates two persons to the Emperor, who is to select one as its Bishop. The Patriarch of Jerusalem is elected by the Brethren of the Holy Sepulchre, unless previously nominated by the late Patriarch, as having been an assistant Bishop. In the Church of Rome Bishops are in some countries nominated by the Crown. In others three names are chosen by the Chapter of the Cathedral or the Clergy of the Diocese, and sent to the Pope in the order "Dignissimus," "Dig-

pul consecration, *who had not first been elected by the clergy and the people.*"—*Univers. Church Hist.* vol. ii. p. 340.

See the Article in Smith's "Dictionary of Antiquities" by the late Mr. Arthur W. Haddan; *Hallier de Sacr. Election. et Ordinatio*; *Marten. de Antiq. Eccles. Ritib.* tom. ii. l. i. cap. viii. art. 10; *Bingham*, Bk. iv. c. 2.

Americans choose their Bishop in the presence of the clergy and laity, but the King of the Church, which they reside, confirms the election. In Scotland the Bishop is elected by the presbytery with cure of souls in the Diocese. He must have continuously officiated with a licence for the space of two years immediately preceding the election; not more than two being eligible to vote for one congregation. One lay representative of each congregation, selected by adult communicants, also has a voice in the election. The consent of the majority of the Episcopal Bishops is needed. An American Bishop must be elected by a constitutional Convention or Synod of the vacant Diocese. The General Convention, when in session, the Lower House must examine his testimonials, and if they are approved, assent is given to his Consecration. If the General Convention is not in session, then a constitutional Convention

Standing Committee of the vacant Diocese sends in all the papers to the Presiding Bishop, who issues his warrant for the Consecration. In Ireland a Bishop is elected by a majority of two-thirds in the Diocesan Synod, who may choose one or more persons, or send in the name or names to the Bishops, a majority of whom can then assent to the election, deciding when there is a choice of names. If no election is made within three months to a vacancy, the House of Bishops nominates directly. In England it is well known that, in the event of a vacancy, a *cong   d'elire* or writ of the Crown is sent to the Dean and Chapter of a Cathedral to choose a Bishop. But it is always accompanied by a Letter Missive, recommending a particular person for election, and disregard of such recommendation exposes the electors to the penalties of *pr  munire*. The form, therefore, is unreal, and appointments are virtually in the hands of the Prime Minister of the day.

Q. From whom, it may be asked here, was it customary in the earlier ages of the Church to choose the Bishops?

A. It was customary for a Bishop to be chosen from among the Clergy over whom he was to preside.

Q. Why so?

A. For a very plain reason. Because the

... which convention was rife and
ailed, as, for instance, in the case of
S. Chrysostom.

Q. Was not a stranger sometimes
om other cause?

A. A stranger was sometimes p
ngular merit; as S. Ambrose obser
us of Vercelli³.

Q. What is meant by a Bishop l
r *saltum*?

A. The being promoted to a See
g served in the inferior Orders, th
they were called.

Q. Was such preferment canonica

A. It was not. The Canons of s
s prescribe that the lower Orders
ne of them, should be gone throug
person should continue a fixed tim
a trial of his faith and life⁴.

Q. Were not exceptions in some cases admitted?

A. They were. For instance, under pressure of circumstances Deacons were sometimes ordained Bishops without being made Priests. S. Athanasius is said by Theodoret and Epiphanius to have been but a Deacon, when he was made Bishop of Alexandria; and though a doubt is thrown upon their statement by S. Gregory of Nazianzus⁶, still the statement itself is evidence of the practice being allowed. And many other, and notable, instances are recorded from East and West⁶.

Q. And were not even Laymen advanced to the Episcopate *per saltum*?

A. This also happened in some extraordinary

νομισθείη, εἰς τὴν ἀψίδα τῆς ἐπισκοπῆς κατὰ προκοπὴν διαβῆναι δυνήθειη.—*Concil. Sardic. can. x. Labbe, tom. i. p. 646.*

⁶ Πᾶσαν τὴν τῶν βαθμῶν ἀκολουθίαν διεξελθών.—*Orat. xxi.*

⁶ See Bingham, Bk. ii. ch. x. s. 5. Among other authorities he cites Leo the Great, "Ex Presbyteris ejusdem ecclesiæ, vel ex Diaconibus optimus eligatur."—*Epist. lxxxiv. c. 6.*

On a Rubric in the Nestorian Pontifical Denzinger observes, "Unde concluditur jure, Nestorianos saltem quosdam Diaconos in Episcopos, transmissis Presbyteratu, ordinasse."—*De Sac. Ordin. s. 7.*

See Hallier. *de Sac. Ordin.* under the Heading, "Presbyteratum Episcopatu prærequiri."—*Par. ii. s. i. c. 1.*

man to the Episcopate⁷.

Q. Were not Laymen in such c
ordained at least to the Diaconate

A. It was not so required.

Q. What was the custom in late

A. The practice in later times
a person one day to one Order, &
day to another; and thus for a p
through several Orders within the
week⁸.

⁷ Bingham appears to have considered
rose was consecrated immediately to th
-Bk. ii. ch. 10, s. 7. On the other hand
Ambrosium post Baptismum susceptum
s ad singulos ordines gradatim conscend
Episcopum consecratum fuisse innuit
c. ii. s. vii. c. 1, art. 5. But it seems c
r Paulinus can be "implicitly relied up
Christ. Biogr.," Smith, vol. i. p. 92.
hardon, discussing the question at
Martene, l. i. c. viii

Q. What is said of such instances of immediate Episcopal ordination, and why were they not censured?

A. It was considered that the hand of God was to be seen in them, and the direction of a Providence superseding all ordinary rule⁹.

Q. You have referred to the qualifications required for admission to Holy Orders. Will you say what those qualifications have been; in other words, Who is a fit Subject for Holy Orders?

A. The requirements which constitute fitness for Holy Orders have been many, minute and various; varying in no few particulars as to place and time.

Q. Will you mention some principal and permanent ones?

A. It is required of the Ordinand, as a rule, that he shall have been baptized and confirmed; that he be of a certain age; that he have sufficient knowledge and an aptitude to teach; that he have no serious bodily defects; that he be not under sentence for any crime committed; that he has a Title.

⁹ Ὁ ἄδικον γὰρ, τὸν μηδέπω πείραν ἐπιδειξάμενον, ἑτέρων εἶναι διδάσκαλον· εἰ μήπου κατὰ θέλαν χάριν τοῦτο γένοιτο.—*Can. Apostol. c. lxxx.*; *Coteler. in Canon. tom. i. pp. 452, 479.*

person¹. Can be administered to

Q. Did the mere fact of a person being baptized satisfy the requirement in a

A. It did not. Clinical Baptism received hastily in prospect was considered at one time to be a recipient for Holy Orders.

Q. Has this view been generally

A. It has not.

Q. You have said that Confirmation is a requisite for Orders. Has the omission of Confirmation been considered to invalidate Ordination?

A. The omission of Confirmation has been considered to render Orders invalid².

"Dicendum, quod nihil potest aliquis recipere sacramentum sine receptivam potentiam non habet. Per baptismum Baptismalem efficitur homo receptivus sacramentorum. Unde an

Q. And has not a Scriptural reason been given for this opinion?

A. Yes; it is argued, that the Apostles themselves were made Priests before the Holy Ghost was given at Pentecost, that is, before they were Confirmed³.

Q. But is not the omission of Confirmation a grave offence?

A. It is, if it be wilful and any one elect to enter Orders with the knowledge that he has not been Confirmed.

Q. Is it possible that a person can be ignorant of the fact?

A. It is perhaps hardly possible in the Western Church at this time, seeing that Confirmation is not for the most part administered, save to

exigitur quòd ille, qui accedit ad Ordines, sit Ordinis susceptivus, quod competit ei per Baptismum; et ideò character Baptismalis præsупponitur de necessitate sacramenti, ita quòd sine eo sacramentum Ordinis conferri non potest. Sed de congruitate requiritur omnis perfectio, per quam aliquis reddatur idoneus ad executionem Ordinis; et unum de istis est ut sit confirmatus. Et ideò de congruitate character Ordinis characterem Confirmationis præsупponit, et non de necessitate.”—*Ibid.*, art. 4.

³ “Quia Apostoli prius in Ultimâ Cœnâ constituti sunt Sacerdotes, quàm Confirmati fuerint; quod solùm sacro Pentecostes die iisdem contigit, ut docent Cyprianus, Epist. 12 ad Jubaianum; Ambrosius, lib. 3 de Sacramentis, cap. 2; Hieronymus Dialog. adversus Luciferianos.”—*Collet. de Ordin.* par. i., cap. vii.

is, when a definite rule came to be fixed, was Twenty-five years. In the Western Church at the present time the age is Twenty-three, and not earlier: in the Greek Church the age is Twenty-five years⁶.

Q. What is the age for a Priest?

A. At the Council of Neocæsarea, A.D. 314, c. 11, we find the age for a Priest laid down to be Thirty years; as being the age at which our Lord Himself entered upon His Ministry. This age was confirmed by several Councils, East and West. It is also recognised in the civil Law by Justinian, (Novell. 123, c. 13), and in the Carolingian Capitularies A.D. 794. It is added, until the Eighth century probably no instance of an earlier Ordination of a Presbyter is to be found. Bede gives an instance of Twenty-seven years. Pope Zachary gave permission to Boniface, "the Apostle of Germany," to ordain Presbyters in cases of emergency at the age of Twenty-five years. The rule was ultimately relaxed, and the Council of Ravenna, A.D. 1314, fixed the age at Twenty-five years. So the modern Roman Pontifical. The Nestorian canons of Ebedjesu also allow Ordinations to the Presbyterate at

⁶ 3 Concil. Carth., A.D. 397, c. 4; Concil. Agath., A.D. 506, c. 16; 3 Concil. Aurel., A.D. 538, c. 6; 4 Concil. Tolet., A.D. 633, c. 20; Concil. Quinisext, A.D. 706, c. 14. —*Labbe*, tom. i. p. 961; tom. ii. p. 1000, 1424; tom. iii. p. 585, 1666.

tutions is Fifty years. The (rea, it is thought, only insisted. It is said that this became 1 the reign of the emperor Jus. After the sixth century this by decrees of Councils in th. The present age for the Episern Church is Forty years.

Q. What is further to be c for the Episcopate ?

A. That the settled age was in the case of Bishops than of merit and exceptional qualificed as reasons for an earlier age of Timothy. Eusebius says, turgus and his brother Ather ordained very young ; *ἐν νεότητι*. nasius was probably not more 1 years of age when he was many other instances are given

Q. Has any Canonical age been determined for the Minor Orders ?

A. It has not, with the exception of the Subdiaconate; the age for which was fixed in the West at the second Council of Toledo, A.D. 531, c. 1, and in the East at the Trullan Council, A.D. 706, c. 15, at Twenty years. The age varied much at subsequent times. The present Roman Ordinal fixes it at Twenty-two, as named at the Council of Vienne, A.D. 1312.

Q. What have you to say upon the subject of the educational requirements for admission to Holy Orders ?

A. These must necessarily have varied, and varied much with the times.

Q. What do we know of the earliest times of the Christian Church ?

A. The Clergy in great part were unlettered at the first; though no few were men of great learning, and many others must have entered the Ministry from the more educated classes.

Q. Must there not have been, at the least, and with all, a competent knowledge of the Holy Scriptures ?

A. There could not possibly have been such knowledge for some Three hundred years; for the Scriptures of the New Testament were for a considerable part of this period not written,

Q. What was mainly required ?

A. A knowledge of the Creed, the Psalter, and the Order of Divine select portions of Holy Scripture⁹.

Q. From what period is a great this respect observable ?

A. From the time of Gregory the personal influence is considered to much to raise the standard of the the Clergy.

Q. Is it not needful at the present the standard should be high ?

A. It is ; from the spread of knowledge facilities of education, not only without with the poor¹.

⁹ S. Jerome relates, "*Judicio Domini e suffragio in sacerdotium simplices (illiterati altem illud habeant, ut, postquam sacerdoti ordinati, discant legem Dei ut possint docere sint et augeant scientiam magis quam*

Q. Do you mean as to general attainments ?

A. I do ; but I mean before all things in the knowledge of the Scriptures, the Catholic Faith, and "in such studies as help to the knowledge of the same."

Q. Why ?

A. Because this is the only learning, that makes men "wise unto salvation."

Q. What else is needed ?

A. Integrity of life. The Apostle sums up the characteristics of a right life in his directions to S. Timothy for the choice of fit persons to serve in the Ministry. Such must be "blameless as the stewards of God ; not self-willed, not soon angry, not given to wine, no strikers, not given to filthy lucre, lovers of hospitality, lovers of good men, sober, just, holy, temperate." They must "have a good report²."

ence, and command success, in dealing with men."—Blyth, *Holy Week and Forty Days*, vol. ii. p. 297.

² "Impensè enim cavendum, ne, quod verebatur Ambrosius, (de Dignitate Sacerdotali, c. 3,) sit deifica professio, et illicita actio ; ne sit religiosus amictus et irreligiosus proventus ; ne sit gradus excelsus et deformis excessus ; ne habeatur in Ecclesiâ cathedra sublimior et conscientia sacerdotis reperiatur humilior ; ne professionem monstremus ovinam et ferocitatem habeamus lupinam ; magna sublimitas magnam debet habere cautelam ; honor grandis grandiori debet sollicitudine circumvallari."—*Hallier*, par. i. s. iii. c. 2.

known only to Him "unto
are open."

Q. What are these?

A. A Divine Call and a right

Q. What is meant by a Divine
cation?

A. That the Candidate for Order
good reason to believe, that he
moved by the Holy Ghost to take
the Office and Ministration," on wh
tering, "to serve God for the prom
glory, and for the edifying of His pe

Q. And what next?

A. A right intention.

Q. What do you mean?

A. I mean, that there should be th
devote oneself to the work of the M

See "The O-"

give up secular pursuits as far as may be, to be "diligent in prayer and in the reading of Holy Scripture⁴," and in "life and doctrine to set forth the glory of God," and "to work for the benefit of His Holy Church," and the salvation of souls⁵.

Q. What is to be understood by a Title, which you have named as another requisite?

A. A Title is a pledge of appointment to a sphere of parochial, or other spiritual, work, with a sufficiency of stipend required by the Bishop before admission to Holy Orders⁶.

⁴ In requiring every Priest and Deacon to say daily the Morning and Evening Prayer, the Church would secure such "diligence in the reading of Holy Scripture;" for obedience to this law necessitates the reading of four chapters in the Bible every day, besides the daily recitation of the Psalter; by which means the Old Testament is gone through once, and the New Testament twice, every year of a Clergyman's life.

⁵ "Si nulla actio bona esse potest, quæ non fiat bono fine, id fortius dicendum, ubi agitur de re tam gravi, qualis est Sacerdotalis status electio. Porro hic finis principalis et immediatus paucis ab Apostolo describitur: 'Omnis Pontifex ex hominibus assumptus pro hominibus constituitur in iis, quæ sunt ad Deum.' Mortaliter ergo peccat qui principaliter sacræ militiæ petit adscribi ob fines humanos, quasi sine curis victurus, cum ad curas pervenerit."—*Ibid.*

⁶ "A plurimis œcumenicis jampridem Conciliis, novissimè a Tridentino, titulus est inductus: tum ne Clerici defectu sustentationis mendicare cogantur, vel quid sordidum exercere; tum ut liberius spiritualibus

...quarry persons for H
A. It has for eight centuries been
e Latin Church. Celibacy is con
st on Bishops, Priests and Deacons.

Q. Whence may be traced the ori
gination ?

A. The origin of the obligation is sa
om the first authentic Decretal, tha
s, A.D. 385, which Decretal was
. 405 by two Decretals of Leo I.

2. What had been the custom previou

1. The previous custom had been, th
were married before their Ordinati
ved to live as married Clergy.

Will you give some instances ?

I will give a few notable ones.
mentions Valens, presbyter of
ius mentions Chæremon, Bishop
us, a presbyter of Carthage, is n
orian. Cæcilius, who converted
married

us that Philias, Bishop of Thmuis, had a wife and children. Marcion, the heretic, was son of a Bishop.

Q. Would it not be easy to multiply examples of the same kind?

A. It would be easy to furnish a long list from the early Church of Bishops and Priests and Deacons, who lived in the state of matrimony, and of those who had families, without any prejudice to their Ordination or their office?

Q. Is not such previous custom in harmony with what we read in Holy Scripture?

A. Yes. We read, for instance, that some of the Apostles, as S. Peter, were married. In the Acts of the Apostles the seven daughters of Philip are spoken of. Aquila preached the Gospel accompanied by his wife Priscilla. S. Paul gives countenance to a married Clergy in his directions to Timothy and Titus touching their wives and the duties of the married life⁷.

Q. Has marriage after Ordination the sanction of the Sub-apostolic and early Church?

A. It appears not.

Q. Is there, then, no instance on record, say, during the first three centuries, of marriage after Ordination?

A. It is asserted that no instance can be found

⁷ Cotelerius cites Eusebius, Basil and others for the opinion that several of the Apostles were married men. —*Not. in Ignat. Epist. ad Philadelph. Interpolat.* no. iv.

... there is no instance in History of the marriage of Bishops, Priests after admission to Holy Orders?

Q. Were cases of marriage after to occur among the Clergy in Apostolic times?

A. Nothing more unlikely. Times of persecution, when the Clergy, as was usual among the faithful from that position, were driven from city to city, nothing but bonds and imprisonment awaited them, and when to teach in the streets was to expose themselves to be beaten or stoned, or to be cast to the flames by wild beasts, were certainly not times propitious to the contracting of marriage.

Q. You say no instance can be given of marriage after Ordination during the first centuries, and you have given weighty reasons why there should be no instance.

his defence of the married clergy, which will be noticed presently, must not be passed by without remark. "It is sufficient," he said, "that they, who have entered themselves into the function of the Clergy before they were married, should afterwards, *according to the ancient tradition of the Church*, abstain from entering into a state of Matrimony." The statement of Paphnutius is recorded by Socrates⁹.

Q. What do we read of Deacons in the Council of Ancyra, A.D. 314?

A. The Tenth Canon of the Council gives permission to the Deacons to marry after Ordination, provided they had previously made a protest of their inability to live as celibates, and had obtained licence from the Bishop enabling them to marry, if so be they should wish to do so¹⁰.

Q. Were Bishops, Priests or Deacons allowed to put away their wives after entering Orders?

A. They were not so allowed.

Q. What do we read in the Sixth of the Apostolical Canons?

A. If any Bishop, Priest or Deacon put away

⁹ Ecclesiast. Hist. Lib. i. c. xi.

¹⁰ Διάκονοι, ὅσοι καθίστανται, παρ' αὐτὴν τὴν κατάστασιν εἰ ἐμαρτύραντο καὶ ἔφασαν χρῆναι γαμῆσαι, μὴ δυνάμενοι οὕτως μένειν, οὗτοι μετὰ ταῦτα γαμήσαντες, ἕστωσαν ἐν τῇ ὑπηρεσίᾳ, διὰ τὸ ἐπιτραπῆναι αὐτοὺς ὑπὸ τοῦ ἐπισκόπου.—
Labbe, tom. i. p. 276.

energy from their wives?

A. Yes; the Thirty-third Council of Elvira, A.D. 305 or 306¹.

Q. To what is the severity great part attributed?

A. To the interference of the laity in Diocesan matters².

Q. Was the decision of Elvira the Council of Nicæa, when a proposal was made?

A. It was not. The proposal was made by the Emperor.

Q. By whose influence?

A. By the influence of Paphlagonian Bishop of a city of the Upper Taurus, unmarried, who vigorously protested against the imposition³.

¹¹ Προφάσει εύλαβείας.

¹ "Placuit in totum prohibere episcopis et diaconibus, vel omnibus clericis nuptias contrahere, et si quis contempnuerit, anathematizari."

Q. What do we meet with in the Council of Gangra, A.D. 325—380?

A. We meet with the condemnation in its Fourth Canon, and by a solemn anathema, of Eustathius, Bishop of Sebaste, for teaching that the ministrations of married men are to be avoided, as being a profanation ⁴.

Q. What was settled by the Council in Trullo, A.D. 692?

A. It requires of Priests, in its Forty-eighth Canon, that they shall live separate from their wives on being raised to the Episcopate; their wives resorting to the Monastic life, or becoming Deaconesses ⁵.

Q. But what of Priests and Deacons?

A. It lays no such injunction upon them ⁶.

Paphnutius, magnâ voce dixit: Nolite gravare jugum ecclesiasticorum: Nam 'honorabile, inquit, connubium in omnibus et tornis immaculatus.' Nolite lædere Ecclesiam nimio severi juris excessu: non enim omnes, ait, ferre possunt vitæ illud institutum, quod omnibus affectibus vacat."—*Gelas. Volumen. Act. Concil. Nicæn. Labbe, tom. i. p. 438.*

⁴ Εἴ τις διακρίνοιτο παρὰ πρεσβυτέρου γεγαμηκότος, ὡς μὴ χρῆναι λειτουργήσαντος αὐτοῦ προσφορὰς μεταλαμβάνειν, ἀνάθεμα ἔστω.—*Labbe, tom. i. p. 534.*

⁵ Μετὰ τὴν ἐπ' αὐτῷ τῆς ἐπισκοπῆς χειροτονίαν ἐν μοναστηρίῳ (γυνὴ) εἰσίστω, πόρρω τῆς τοῦ ἐπισκόπου καταγωγῆς φιλοδομημένῳ, καὶ τῆς τοῦ ἐπισκόπου προνοίας ἀπολαύτω· εἰ δὲ καὶ ἀξία φανείη, καὶ πρὸς τὸ τῆς διακονίας ἀναβιβασθῆσεται ἀξίωμα.—*Labbe, tom. iii. p. 1680.*

⁶ Ἡμεῖς τῷ ἀρχιεπί ἐξακολουθοῦντες κανόνι τῆς ἀποστο-

A. Deacons and Priests may be n
it are required to be married bef
rders. Bishops must be those, wh
d the virgin life; or, being widowe
ithdrawn from secular to monastic

Q. Is not marriage required by
urch of some of her Priests?

A. It is required of the Secula
condition of institution to a benefice
come widowers, they are removed
steries as Regular Clergy.

Q. Does the same rule prevail
menians, Copts and Nestorians?

A. For the most part it does. Bi
celibates or widowers. Priests a
y be married?

ἡς ἀκριβείας καὶ τάξεως, τὰ τῶν ἱερῶν ἀν
ς συνοικέσια καὶ ἀπὸ τοῦ νῦν ἐββῶσθαι β
ὡς αὐτῶν τὴν πρὸς γαμετὰς συνάθειαν

Q. You have mentioned the severity of the Council of Elvira. Was not very strong pressure put upon the Clergy in the Western Church in times following enforcing the celibate life?

A. It was. Council after Council passed prohibitory Canons for this purpose.

Q. Will you name some?

A. Yes. The Councils of 2 Toledo, A.D. 405; 2 Carthage, A.D. 428 and 5 Carthage, A.D. 438; 1 Orange, A.D. 441; 2 Arles, A.D. 452; 1 Tours, A.D. 460; Agde, A.D. 506; 3 Orleans, A.D. 538; 2 Tours, A.D. 567; 8 Toledo, A.D. 653 and 9 Toledo, A.D. 659; all with more or less stringency enforce the Celibacy of the Clergy, or visit with penance those, "qui incontinenter cum suis uxoribus vixerint."

Q. What prohibition do we meet with among the Canons of Nantes, A.D. say 658 (*Labbe*); of Mayence, A.D. 888; and of Metz in the same year?

A. Priests are forbidden to live in the same house with any women whatever, even relations.

Q. Why?

A. Because of the extreme immorality of the Clergy, the consequence of the prohibitions of the Councils referred to.

Q. And what do we read of S. Peter Damiani?

A. That a work of his was stolen and sup-

... in Spain and elsewhere
ers and others in Holy Orders marrie

Q. What is said of the Church of]

A. That in this, as in other respec
ained its independence of Rome, and
ies adhered to the Eastern Rule⁸.

Q. And what is recorded of the
clergy?

A. That they were famous thro
taly for their excellence; so that ev
egate was compelled to exclaim, "Ve
ever seen such a Clergy."

Q. Does not the Rule of Clerical ce
revail in the Latin Church?

A. We have said that it does; an
ountries, though not in all, the same
equence is affirmed to prevail also.

Q. What is assigned as ...

the daily offering of the Holy Sacrifice—the “fearful,” “tremendous” and “glorious” Sacrifice, as the ancient Liturgies of the Church designate it—and by consequence, the need of perpetual continence⁹.

Q. Is there not the same requirement in the Greek Church?

A. The daily offering of the Holy Sacrifice is not generally required of the Clergy in the Greek Church.

Q. You have cited Councils of East and West. Will you say here, what the xxxiind Article of the Church of England asserts upon this question?

A. It says, that “Bishops, Priests and Deacons are not commanded by God’s law either to vow the estate of single life, or to abstain from marriage.”

Q. Does this statement apply to the marriage of the Clergy after Ordination?

A. The statement is general.

Q. What is the condition upon which the Article of the Church of England just cited affirms, that “it is lawful” for the Clergy “to marry at their own discretion?”

A. “As they shall judge the same to serve better to godliness.”

⁹ Exod. xix. 15; 1 Cor. vii. 5.

, for the Kingdom of Heaven's sake

2. What does S. Paul say?

1. "I would that all men were ever
;" he himself being a celibate.

2. What reason does he specially
advise?

1. "That this is good for the pre
s" or "necessity."

2. What is to be understood by "pre
s" or "present necessity?"

1. It is reasonable to interpret it o
liate, *ἐνεστῶσαν*, urgency of the tin
profession of the name of Christ v
for persecution. Further, it is to b
d, that S. Paul's words are not add
Clergy only, but to all to whom he i

2. But would they not have a spec
on to the Clergy?

1. They would; as being from th
position more appropriate to them.

derstood of the difficulties and trials of the Christian during the present life; from which difficulties and trials they are necessarily the more free who are unmarried, and who are not burdened with the cares and anxieties of a family².

Q. What else is there to the like effect, which S. Paul urges in the same chapter?

A. "I would have you without carefulness," says he. "He that is unmarried careth for the things that belong to the Lord." "He that is married careth for the things that are of the world."

Q. Do not these words also especially apply to those in Holy Orders?

A. Yes; they are especially applicable to those, who, like the Apostle himself, are called to minister at God's Altar, and who have the "cure," the care, of souls?

Q. With what proviso?

A. If, as our Lord says (S. Matt. xix. 11), they can "receive this saying."

Q. What is added by our Lord to the words just given?

A. "All men cannot receive this saying, save they to whom it is given."

² "*Instans necessitas, est brevitās temporis, quod nobis datur ad æternitatis conquisitionem; quæ proinde non mundo, non conjugi, sed animæ et Deo danda est. Ita Chrys. Anselm. et S. Hier.*"—*Cornel. à Lapid. in loc.*

in no stammering lips, that a member of the Clergy cannot "receive" it

2. Can you not express this in the language of the Pope?

1. I can. The saying of Pope Pius II did to have passed into a kind of proverb. With great reason marriage had been taken away from the Priests; with greater reason, would it be restored³."

2. Our next enquiry is, Are there any times or seasons of conferring Orders?

1. There are in the Western Church the Episcopate and the Diaconate; but not in the Greek Church.

2. What are the times of the Western Church?

1. The times selected for the ordination of Priests and Deacons in the Western Church are known as the *Quatuor Tempora*, or *Quatuor Temporum*; amongst ourselves.

Q. Were these seasons originally appointed for this purpose?

A. They were not. They were times appointed for invoking the blessing of God with prayer and fasting upon each of the four seasons of the year; and the solemn way in which they were kept marked them out as fitting times for the Ordination of the Clergy of the Church.

Q. Where do we find the first definite mention of them?

A. In the writings of Leo I.⁴

Q. When does the first mention of them as times of Ordination occur?

A. In the time of Gelasius I.⁵

Q. Does any other early authoritative mention of them occur?

A. The Gregorian Sacramentary also directs that the Diaconate and Presbyterate be conferred "Mense Primo, Quarto, Septimo, Decimo, Sabbatorum die in xii. Lectionibus⁶."

⁴ "Jejunium vernum in Quadragesima, æstivum in Pentecoste, autumnale in mense septimo, hiemale autem in hoc, qui est decimus, celebramus."—*Serm. xix. c. 2.*

⁵ See, "Ordo qualiter in Romanæ sedis Apostolicæ ecclesiæ Presbyteri, Diaconi, vel Subdiaconi eligendi sunt. Mensis i. iv. vii. et x. Sabbatorum die in xii. Lectionibus."—*Murator. tom. i. p. 512.*

⁶ *Ibid. tom. ii. p. 422.*

A. NO; on the Lord's Day⁸.

Q. Did the observance of fixed times of celebration extend quickly throughout the Church?

A. It did not; its extension was not so quickly general in the Gallican Church before the time of Charlemagne.

Q. Might not Ordinations henceforth be celebrated at other times?

A. Only by dispensation, granted by the Roman Pontiff under the pressure of necessity.

Q. Is the restriction to these seasons applicable to the Minor Orders?

A. It is not. The Minor Orders may be conferred on any Sundays or on Festivals.

⁷ "Tunc singuli, et quidem rari, non vero tunc hodie, ordinabantur."—*Habert. Archierat. serv.* 4.

⁸ "De diebus et locis ordinandi."

the exception of the Subdiaconate, which is generally conferred in the Four Seasons⁹.

Q. You have said, that the restriction of the times of conferring Holy Orders to the *Quatuor Tempora* does not apply to the East. What is the custom there?

A. No specific season is fixed by the Greek Church; but Ordinations of Priests and Deacons may take place on any day of any week.

Q. Is there no exception?

A. Yes; during the Lent Fast the Presbyterate can only be conferred on the Sabbath and the Lord's Day.

Q. Why so?

A. Because on these days alone in Lent it has been the custom to consecrate the Blessed Sacrament and to offer the Holy Sacrifice; and it is a rule with the Greeks, as with the Latins, only to confer the Presbyterate when the Holy Sacrifice is offered¹.

Q. Does not the Sabbath of the Holy Week form an exception to these Sabbaths?

A. It does; for there is no consecration of the blessed Sacrament on it.

⁹ Hallier, *de Sacr. Ordin.* par. ii. s. vii. c. 1.

¹ Τῆς μυστικῆς λειτουργίας προκειμένης. — Theodoret. *Histor. Relig.* c. xiii.

Q. So far as to the times of conferring
orders and Deacons' Orders. Say now
what has been specified for the Consecra-
tion of a Bishop?

A. The chief time specified for the Co-
nsecration of a Bishop is any Lord's Day, when
the people are wont to be gathered together³.

Q. At what hour?

A. The third hour, when the Holy Sac-
rament is celebrated.

Q. What other special days are named?

A. In after times the Greater Festivals

Hallier, *de Sacr. Ordin.* par. ii. s. vii. c. 1.

"Constitutiones Apostolicæ, l. viii. c. 4, or
de Episcoporum ritus referentes, eas nonni-
quam a populo, ac rogato, unâ cum Episcopi
et presbyteris præsentibus, *Dominico Die*, fieri deb-
ent."—*Ibid.* c. 2.

Ordinatio Episcopi non passim, sed die
certa fit, nec sibi constare status sui noverit
Episcopus, qui non die sabbati vespere, quod luceat in

Q. Has the consecration of Bishops been wholly restricted to these days?

A. It has not, when occasion has required the selection of other days.

Q. How was the occasion of the Consecration of a Bishop used to be observed?

A. As a festive one; the concourse of people being great, and their joy and rejoicing being great also.

“Stipatque viam numerosa precantium,
Seditio, motus placidi, sine felle tumultus;
Exultant paribus concordia pectora votis,
Itur in occursum, portis ruit obvia totis
Ambitio.”—*Paulinus de Vita S. Martini.*

Q. How soon after Election should Consecration take place?

A. At the earliest practicable time⁵.

Q. It may be enquired here, Is it in the power of a Bishop elect, whose Election is confirmed, to take upon himself the management of the affairs of a Diocese before Consecration?

A. It is within his power to do so; with the

Dominicis, verum etiam Majoribus Festivitatibus, iis præsertim quæ in honorem SS. Apostolorum celebrari solerent, Episcopi consecrarentur.—*Hallier, par. ii. s. vii. c. 11.*

⁵ Ἐδοξε τῇ ἁγίᾳ συνόδῳ, ἐν τοῖς τριῶν μηνῶν γίνεσθαι τὰς χειρονίας τῶν ἐπισκόπων, εἰ μὴ ποτε ἕρα ἀπαράιτητος ἀνάγκη παρασκευάσῃ ἐπιταχθῆναι τὸν τῆς ἀναβολῆς χρόνον.
—*Conc. Chalced. A.D. 451, can. xxv. Labbe, vol. ii. p. 612.*

A. I think so ; for it is plain that they were called and elected forth to preach and teach, to baptize the sick, and to do many things, were consecrated Priests or Bishops⁶.

Q. In what place is it fitting that should be held ?

A. In a consecrated place ; and it be so, if the Holy Mysteries are to be at the same time, according to the practice of the Church, as we have now.

Q. Where is it said that Aaron and his sons were to be consecrated ?

A. "At the door of the Tabernacle Congregation⁷."

⁶ "Quis enim nescit ipsos nonnisi in die consecratos, dicente i. Lucæ xxii. et 1 Corinth. vi. 'Hoc facite' "

Q. What else is required?

A. That the place be public.

Q. What was also a precept of the Law of Moses touching the consecration of the Priesthood?

A. That it should be solemnized in the presence of the whole assembly, as we read in *Exod. xxix.*, *Levit. viii.*, and *Numb. viii.*

Q. What is said in the Acts of the Apostles, when one was chosen into the place of Judas?

A. "Peter stood up in the midst of the disciples."

Q. And what do we read in the Sixth chapter, when the Seven Deacons were ordained?

A. All was done publicly.

Q. What are the reasons against the solemnization of Orders in private Oratories and Chapels, or such like places?

A. The Ordination of the Clergy is a public matter, in which every member of the Church is interested. The religious instincts of the people are moved, their affections stirred, their prayers excited, and reverence for the sacred office promoted, when the office is publicly transacted. Plainly, the thing ought not to be done secretly, "in a corner^s."

^s "Quis non, ubi viderit tot ritibus sacris Ecclesiæ ministros Deo consecrari, ubi sanctitatem Ordinationis perspexerit, augustam totius istius ritus majestatem

more affected, and a keener sense of ability inspired, when they see themselves passed with a "cloud of witnesses".

Q. What, then, has been the practice of the Church?

A. To hold her Ordinations in public is to say, in so far as the persecution of the Church during the first ages permitted, generally so since the establishment of peace.

oculis imbiberit, non secum cogitet venerabiles lignos esse, qui Deo consecrati et devoti tantum fuisse fuerint."—*Hallier, de Sacr. Ordin.*, par. 1.1, art. 3.

9 "Reverebitur Ordinandus tot suarum sponsionum quos aliquando coram Deo habiturus est accubescet non conscientie solum, sed assistentium testimonium, si aliud vivat, aliud professus in niam metuet, qui sanctitatis sacerdotalis, eorum altaribus perfectionis amplectendum re-

Q. What Church in a Diocese is the most proper for Ordinations?

A. The Cathedral Church.

Q. Does what is said of publicity apply to the Minor Orders alike with the Sacred Orders?

A. It does not so strictly apply to them.

Q. Who is the Minister of Holy Orders?

A. The Bishop, as the highest Officer of the Church.

Q. Has it always been so?

A. We are so-taught in Holy Scripture, and such has been the unvarying practice of the Church of God, East and West.

Q. Does it not commend itself to our reason that Ordination should be restricted to one, who is the highest Officer of the Church, the Kingdom of God?

A. Yes; even in the Kingdoms of this world the appointment of Officers is derived from those who are the constituted source of power².

bus alienas esse. Præscripsit Synodus Carthaginiensis iii. ut sub conspectu publico Episcopus ordinaretur. Dicitur et Sylvester Romanus Pontifex in concilio Romano commonuisse, ut nulli Episcopo liceat quemlibet gradum clerici ordinare, aut consecrare, nisi cum omni adunatâ Ecclesiâ."—*Hallier*, par. ii. s. vi. cap. i. Art. 3.

² "In republicâ sapienter constitutâ, quæ ad regimen pertinent, majoris momenti negotia, non omnibus promiscuè committuntur, nec passim geruntur ab omnibus, sed ab iis solum qui in ejus administratione præcipuum

...the college of the
the source of all mission and juris
My Father hath sent Me, even so
are the words of His commission;
mised to be with them to "the
world."

Q. What is the first act that was
done by the Apostles for the extension
Ministry of the Church?

A. The choice of one to fill up
left by Judas, that is, of Matthias³.

Q. How was he chosen?

A. We have already said. The Apostles
posed to the disciples that "one should be
chosen" in the place of Judas. They then
"appointed two." Prayer was then made to
God, that He would declare which of the two
He willed to be "chosen." And then they
cast forth their lots, and the lot fell upon

scum occupant: par ergo fuit, ut Ordine
rendæ anctioritate

Q. And what is added ?

A. It is added, "And he was numbered with the eleven Apostles."

Q. By whom was he numbered with the Eleven ?

A. By the Apostles themselves.

Q. Is the actual mode of the Ordination of S. Matthias described ?

A. It is not ; we are simply told that all was done under the direction of the Apostles.

Q. And is not the appointment of S. Matthias exceptional ?

A. Yes ; we hear of nothing of the kind after Pentecost.

Q. What do we next read in Holy Scripture ?

A. We read, as also noticed above, of the Ordination by the Apostles of those whom the disciples had elected to the Diaconate. "When they had prayed, they laid their hands on them ;" Prayer and the Laying on of hands being, as will be shewn, the essential Form and Matter of Ordination.

Q. What do we find in Acts xiv. 23 ?

A. We are told of S. Paul and S. Barnabas, that they ordained Elders, that is, Presbyters, in every Church⁴.

⁴ For "Elder," see Catechisms on "The Ministry" and "The Anointing of the Sick" by the Author.—*Parker*.

Q. And in the third chapter of 1 Ti

A. The Apostle gives careful directions to Timothy as to the Ordination of persons to the Offices of the Presbyterate and Episcopate; Timothy having been left by him to be the Pastor of the Church of Ephesus, as its Bishop.

Q. And in the Fifth Chapter?

A. He bids him, "Lay hands suddenly upon no man."

Q. To whom besides Timothy does the Apostle give special directions in this matter?

A. To Titus; the island of Crete has been assigned to him as its Bishop, as the Church of Ephesus was assigned to Timothy.

Q. What is the charge that he gave to Titus?

A. That he should "set in order things that are wanting, and ordain Elders as he shall judge necessary."

Q. What is there remarkable respecting the manner of his

Ephesus and Crete, St. Paul does not address his instructions to them in the matter of Ordination, but only to Timothy and Titus, as superior Officers.

Q. And what is the conclusion?

A. It has been already stated.

Q. Will you repeat your position; the matter is of great importance?

A. My contention is, that Timothy and Titus were respectively Bishops of Ephesus and Crete in precisely the same sense as we now understand the word "Bishop."

Q. And do not ancient authors so testify?

A. They do; no one having any doubt or raising any question about it.

Q. And what do you conclude, further, from the foregoing passages?

A. That a Bishop is the proper Minister of Holy Order and the only Minister.

Q. Will you, then, explain the following words of S. Paul to Timothy (1 Tim. iv. 14): "Neglect not the Gift that is in thee, which was given thee by prophecy with the laying on of the hands of the Presbytery." What are we to understand by "*The laying on of the hands of the Presbytery*?"

A. Three explanations are given:—

(1.) It may be, that S. Paul alludes to the Ordination of Timothy to the Presbyterate at

Church, from very early times*.

(2.) If the passage be taken to setting apart of Timothy to the his successor to the Apostle, then "taken in such case as a synonym copus," as used for instance in 1 "Presbytery" as a company of thus the Consecration of Timothy conformity with subsequent practice pointed out, which elected that the Bishops, or at least three Bishops in the Laying on of Hands, as a Rite⁷.

(3.) The word "Presbytery" : nify not only a company of Pres

⁶ "Presbyter cum ordinatur, Episcopo accipit et manum super caput ejus tenet."

the *office* and *function* of a Presbyter. "Eusebius, for example, says, that the Bishops of Cæsarea and Jerusalem laid their hands on Origen *ἐς πρεσβυτέριον*, thereby conferring on him the office of a Presbyter." As, then, Presbyter is read as a synonym of Bishop and as Apostle; and as S. Paul elsewhere says of Timothy, that he was ordained by the "laying on of my hands" (2 Tim. i. 6), the place may well be interpreted of S. Paul himself. And so we may read "of the hands of the Presbytery," that is to say, of my hands who ordained thee a Bishop, in the exercise of my office as an Apostle or Bishop^s.

Q. But may there not have been a Laying on of the Hands of the Second Order along with that of the First Order in the Ordination of Timothy to the Episcopate?

A. It may be answered, "We have no such custom, neither the Churches of God." And again it is written, "Without all contradiction the less is blessed of the better," and not the better of the less. At the same time it must be borne in mind, that there may have been a supernatural intervention in the ordering of Timothy, analogous to that which we read of in the case of the Baptism of Cornelius. And this seems to be suggested by the expression "by prophecy" in the same verse. If this be so, the

^s See Mason's Vindication, Bk. i. ch. 7.

was, here spoken of, must have been Mission or for Ordination. If only sion, then it is concluded that the "of Hands" was, as it is said, "precat" "precatória, non ordinativa." If the fer to Consecration, then, in this case be denied that some of the "Prophets:

9 1 Cor. xi. 16; Heb. vii. 7; Acts x. 44—4 when discussing the question of Episcopal c by one Bishop only, a question to be consid on, notes the following instances of Pries it such consecration: "Duo indulta Innocer um uno concedebat, ut Jacobus de la Torre c Archiepiscopus Ephesinus à solo Episcopo nodo assisterent duo in ecclesiasticâ digni uti; et altero, permittebat suffraganeo Lec secrari in Episcopum Dionysensem à quolib catholico, modo concurrerent duo abbat alexander VII. anno 1663, concessit Josephc Carmelitæ Discalceato, Episcopo Hierapolit

ers" named may have been of the First Order of the Hierarchy¹.

Q. What other remark suggests itself here?

A. It is to be remembered, that what is recorded in this place is expressly stated to have been done by a special revelation, and, like the election of S. Matthias, under the immediate direction of the Holy Ghost.

Q. What has been the uniform practice of the Church in her Ordinations; and first in the Ordering of the Presbyterate and the Diaconate?

A. That Priests and Deacons shall be ordained by the Bishop, and only by the Bishop.

Q. You say, the uniform practice. Is there, then, no instance to be found in ecclesiastical history of a Priest being ordained by a Priest, and of the Church sanctioning such Ordination?

A. There is none².

¹ "Lucius Cyrenensis. Quem Cyrenæ fuisse Episcopum tradit Beda, Ado, Usuardus, imò Martyrol. Rom. die 6. Maii, ubi Sanctorum catalogo ascribitur."—*Cornel. a Lapid.* in Cap. xiii. ver. 1.

It is to be noticed, that it is said of the "Prophets and Teachers" named here, among whom were Paul and Barnabas themselves, that they were engaged in the public ministration of the Liturgy of the Church, *λειτουργούντων αὐτῶν τῇ Κυρίῳ*, and, therefore, they must have been at the least Priests.

² "Nullibi in historiâ Ecclesiasticâ legitur, facultatem Presbyteratus administrandi simplicibus sacerdotibus fuisse concessam, ne urgente quidem necessitate,

Q. And may not the same remark
to Deacons?

A. It may.

Q. Do we find any Canon to the con-

A. We do. The Second, for instance
Apostolical Canons requires, that a
Deacon be ordained by one Bishop.
in the Eighth Book (Section iii. Chap.
xvii.) of the Apostolical Constitution
directions touching the Ordinations

ius tum sanè magna erat, cum, saviente ty
persecutione, Episcopi suis sedibus ejecti,
iter mactabantur, vel in exilia et carceres d
ur."—*Drouven. de Ordin.* l. viii. Quæst. 2, c.

And similarly Collet: "Si quo jure, etiam
ario, posset Presbyter Presbyterum conse
lud, saltèm aliquando, ab Ecclesiæ prin
raxis redactum fuisset; quemadmodùm e
actum est in praxim remotum illud jus, qu
acerdotes Neophytos confirmandi: A. A. A.

and Deacons; such Ordinations being received at the hands of the Bishops of the Church. Of Deacons, the same Constitutions in the Third Book (s. i. c. xi.) say, "We do not permit Presbyters to ordain Deacons, but only Bishops." The Council of Alexandria, A.D. 340, ruled that Ischyra was no priest, because he had been ordained by Coluthus, who died a Presbyter⁴. The Fifth Canon of the Second Council of Seville, A.D. 619, orders the deposition of a Priest and two Deacons on the ground, that though the Bishop, whose sight was defective, had laid his hands upon them, yet a Priest had pronounced the benediction⁵.

Q. What does this Canon go to prove?

A. It goes to prove the exactness of the practice of the Church in its adherence to Episcopal Ordination.

Q. Is the opinion that a Presbyter may be or-

⁴ Πόθεν οὖν πρεσβύτερος Ἰσχύρας; τίνος καταστήσαντος; ἄρα Κολούθου; τοῦτο γὰρ λοιπόν. ἀλλ' ὅτι Κόλουθος πρεσβύτερος ὢν ἐτελεύτησε, καὶ πᾶσα χεὶρ αὐτοῦ γέγονεν ἄκυρος.—*Labbe*, tom. i. p. 582.

⁵ "Dum unus ad Presbyterium, duo ad Levitarum ministerium sacrarentur, Episcopus eorum, oculorum dolore detentus, fertur manum suam super eos tantum posuisse; et Presbyter quidam illis, contra ecclesiasticum ordinem, benedictionem dedisse."—*Ibid.* tom. iii. p. 559.

Q. Can evidence to the contrary be
here too?

A. Very easily; it could hardly be
S. Chrysostom, for instance, in his
the First Epistle to Timothy, observes
Bishop is "superior to a Priest only in
rity to ordain". S. Jerome says the same
well-known passage, "What does a
the exception of Ordination, which a
may not do". S. Augustine records
the heresies of Aetius, that the poor
Presbyterate are equal to those of the
his theory being refuted by S. Epiphanius
Salamis, whose confutation was ac-
confirmed by the Church everywhere.

6 "Nullo doctorum veterum testimonio
contrariæ opinioni affertur: ergo ad ejus rati-
onem hoc non potest pertinere."

speaks of it as an unheard-of thing, that Presbyters should ordain Presbyters or Deacons¹. Proof in abundance could be produced.

Q. May not a Presbyter be permitted in the Western Church to ordain a Presbyter or a Deacon by Dispensation from the Supreme Pontiff?

A. He may not².

Q. Has it not been said that Pope Innocent VIII. A.D. 1489, granted a licence to the Abbots of the Cistercian Order to ordain Deacons and Sub-deacons?

A. If a Pope had assumed a power to do so in the case of Deacons, such Ordination would have been against the Canons of the Church, and therefore of no avail. But the accounts given of this permission are said to be contradictory, and there is no certain evidence that such licence was granted³.

Q. What does the Council of Trent say?

A. It anathematizes those who teach that

¹ "Nunquam auditum est quod Presbyteri Presbyteros aut Diaconos ordinaverint."—*Epist.* 88.

² "Dico septimò non posse simplicem Presbyterum, ne quidem ex dispensatione Summi Pontificis, Diaconatus ordinem, multò minùs Presbyteratus conferre."—*Hallier, de Sacr. Ordin.* par. ii. s. 5, c. 1.

³ "Nego, nego, inquam, hujusmodi privilegium unquam ab Apostolicâ sede manasse." "A nemine hactenus authenticum bullæ illius exemplar proferri potuit." "Qui eam laudant secum ipsis pugnant et contraria asserunt."—*Drouven.* l. viii. Quæst. 6, c. 2, Art. 2.

tion of the Greek Church to say ?

A. It says that the Priesthood is committed in trust by Christ to His Church, and that the power of Ordination has been committed through their hands to those who hold their office, that is, to the Bishop of the Church⁵.

Q. What does the Church of England say in the Preface of her Ordinal ?

A. "That no man shall be accounted or reputed a lawful Bishop, Priest or Deacon, nor have communion, or suffered to execute any ecclesiastical functions, except . . . he hath had lawful Consecration or Ordination."

Q. Is the rule the same with those C

"Si quis dixerit Episcopos non esse Priores; vel non habere potestatem Confirmandi; vel eam quam habent illis esse communem. anathema sit."—*Canon 100*

who separated from the Catholic Church in early times?

A. It is the same; as may be seen from the Rituals of Ordination used by the Copts, Nestorians and Armenians⁶.

Q. What plea, then, has been alleged in behalf of some of those who separated themselves from the Latin Church in the sixteenth century, and who adopted the Presbyterian form of Church government?

A. The plea of necessity; the Bishops of the Church being opposed to "the new religion."

Q. Is the plea admissible?

A. We have seen that any such plea would have been rejected by the ancient Church. And here may be added to what has been said above the words of a modern theologian, who thus expresses himself, "No difficulties induced the Church to break through this rule of Episcopal Ordination. Never do we read, even at the height

⁶ "Ministrum Sacramenti Ordinis esse solum Episcopum, ut in totâ Dei Ecclesiâ, ita et apud Orientales pro irrefragabili fundamento semper habitum est."—*Denzing. Rit. Oriental. de Sacr. Ordin.* s. 5.

And Drouven: "Ita Nestoriani, Jacobitæ, Syri, Ægyptii, Alexandrini sine discrimine sentiunt; uno omnes ore profitentur, Presbyteratum in Ecclesiâ gradum esse auctoritatis ac dignitatis, quem soli Episcopi, Apostolorum successores, per manuum impositionem conferre possunt."—*De Re Sacrament.* Lib. viii. Quæst. 6, c. 2, Art. 1.

.....
vandals exiled the whole body
Bishops to the number of nearly
of no attempt to deviate from the

Q. What has been the result of
the Rule?

A. Endless confusion.

Q. On what ground does the p
that not even in pressing emergenc
but a Bishop ordain a Priest or a I

A. On the ground of the Pre
Diaconate being Orders of Divine i
that, therefore, Apostolic practice
hered to⁸.

Q. Who is the proper or ordi
of the Minor Orders?

A. The Bishop; the Apostolical
give the power only to Bishops⁹.

Q. Has there been no departure from this rule?

A. There has; with the licence of the Church a Priest has been permitted to confer the Minor Orders¹.

Q. On what ground is this liberty extended?

A. On the ground of the Minor Orders being only of Ecclesiastical appointment, and not of Divine institution².

Q. Could those who were called Chorepiscopi, of whom you have elsewhere spoken, ordain to the Presbyterate and Diaconate?

A. It has been shewn that some of the Chorepiscopi were Bishops, others only Priests. Those who were Bishops were allowed to exercise the

¹ "Ex Gelasio Papâ, Epist. 9, ubi de Presbyteris loquens, 'Meminerint,' inquit, 'sibi nullâ ratione concedi sine summo Pontifice, Subdiaconum aut Acolythum jus habere faciendi.' Ergo id poterant ex Pontificis licentiâ."—*Collet. de Ordin. par. i. cap. 6, art. 3.*

"Ex Synodo vii. generalis, ann. 787, quæ Can. xiv. sic habet, 'Lectoris manûs impositionem licentia est unicuique Abbati in proprio monasterio solum modò faciendi; si duntaxat,' id est eâ solùm conditione, ut 'Abbati manûs impositio facta noscatur ab Episcopo secundùm morem proficiendorum Abbatum, dum constet illum esse Presbyterium.'"—*Ibid.*

And Collet adds, "Quæ porro Lectoratus ratio est apud Græcos, eadem est apud Latinos Minorum Ordinum omnium."—*Ibid.*

² "Quia quæ ex unâ pendent Ecclesiæ institutione, ea possunt conferri per ministerium ab Ecclesiâ designatum."—*Tournel. de Ordin. Quæst. iv. Art. 2.*

licence from the city Bishop⁴.

Q. Why was it thought necessary to exercise this caution?

A. Because some of the Chorepiscopi have been consecrated by one Bishop, a circumstance would affect the regularity of Ordinations, as will be explained, the validity.

Q. Were the Chorepiscopi free to administer the Minor Orders?

A. The Council of Antioch justifies them by giving them a general commission to do so.

Q. Did this suffice in all cases?

A. No, the permission of the city Bishop was required also⁵.

⁴ See Catech.

Q. Who was regarded in the earlier ages of the Church as the proper Minister for the Consecration of a Bishop, or who was esteemed to have the "Jus Consecrandi?"

A. The Metropolitan, or one holding licence from him⁷.

Q. Was the Metropolitan permitted to act by himself?

A. This has never been permitted.

Q. By whom, then, was he to be assisted?

A. By the Bishops of the Province, as required by the Fourth Canon of the first Œcumenical Council of Nicæa, as cited above when speaking of the Election of the Clergy (page 7), that is to say, if all the Bishops could be gathered together.

Q. But what, if they could not be gathered

⁷ "Vetus hæc fere in omnibus Christiani orbis provinciis fuit regula, ut Episcopi a Metropolitano, tanquam à præcipuo consecratore, ordinaretur."—*Hallier*, par. ii. s. 5, c. 4.

"Jus consecrandi Episcopos ad duodecimum usque sæculum lege communi et ordinariâ pertinuisse ad Metropolitanum."—*Tournel. de Ordin. de Episcopat.*

And Tournely adds: "Unde sanctus Bernardus, l. 3, de Consideratione, c. 4, refert nonnullos tunc temporis Episcopos adversus sanctam Sedem expostulasse, de suis juribus truncatis et imminutis in Episcoporum Ordinationibus."—*Ibid.*

A. Mainly for security ; for the retention of the succession from the Apostles also been observed, that three select purpose and acting in union is the Trinity in Unity. Further, we have of the promise of Christ, that when three are gathered together, there He

Q. Is the Canon of Nicæa confirmations of other Councils ?

A. It is by very many ; as those frequently at Laodicæa, Antioch, Sardica &c. others⁹.

Q. Who else were sometimes invited

A. Bishops from neighbouring provinces

⁹ " Ne unius judicio cum periculo fidei
" Ad Episcopatus unitatem servandam."

Q. What additional witness can be produced of the universality of the practice of requiring three Bishops for the ordination of a Bishop?

A. That of Heretics and Schismatics, as of the Novatians, for example¹.

Q. What is the conclusion?

A. That the Consecration of a Bishop by fewer than three Bishops is uncanonical and irregular.

Q. Has such Consecration been also accounted invalid?

A. It has not.

Q. Will you give your reasons?

A. Yes. The Apostolical Constitutions and Canons say "Three or Two²."

Q. And do not the Constitutions affirm Consecration by *one* Bishop to be valid?

A. Yes; in cases of necessity, as in time of persecution, provided the assent of more be obtained³.

¹ Eusebius records of Novatus, that, "when he endeavoured surreptitiously to steal the Bishopric, which was not assigned to him by God, he chose for his confidants two men, and sent them into the most despicable part of Italy, and there deluded three Bishops, who were simple and unlearned men," to "give him the Bishoprick."—Lib. vi., c. xliii.

² "Τὰ τριῶν ἢ δύο ἐπισκόπων.—*Constitut.* l. viii. c. xxvii. "Τὰ ἐπισκόπων δύο ἢ τριῶν.—*Can. i. Cotel.* tom i. pp. 415, 442.

³ "Ἐὰν δὲ ἀνάγκη καταλάβῃ ὑπὸ ἐνὸς χειροτονηθῆναι, διὰ τὸ μὴ δύνασθαι πλείονας παραγενέσθαι διωγμοῦ ὄντος, ἢ

Q. What observation has been made
passage of the Author?

A. That it is not probable that
have omitted the mention of anything
essential in an account so fully detailed
upon the subject⁴.

Q. Will you give a few notable in-
point?

A. I will. In the Council of Riez,
439 by S. Hilary of Arles, the Priests
by Armentarius, who had been consecrated
Bishops only, were allowed, if they
blameless lives, to continue their min-
istry with Armentarius, or with the actual
Bishop; thus admitting the Consecra-

λλης τοιαύτης αἰτίας, ψήφισμα κοιμίζεσθαι τῆς
λειόνων ἐπισκόπων.—*Ibid.* p. 415.

⁴ Ὁ μὲν ἱεράρχης, ἐπὶ τὴν ἱεραρχικὴν τελεὴν
γόμενος, ἐπὶ κεφαλῆς ἔχει τὰ θεοπαράδοτα λόγ-
ραρχικὴν χεῖρα, καὶ τούτῳ τῷ τρόπῳ πρὸς τοῦ
ἐκείνου ἱερέως.

Armentarius to be valid, though irregular and uncanonical. Pelagius I. of Rome, of whom we read that in his time he ordained nine Deacons, twenty-six Priests and forty-nine Bishops, was consecrated by two Bishops only. And so was Dioscorus of Alexandria, who is styled in the Acts of the Council of Chalcedon "the most reverend Bishop of the great city of Alexandria;" and who consecrated Anatolius, Bishop of Constantinople, whose Episcopate was acknowledged by Pope Leo I. and the Second Council of Nicæa. Sidarius of Palæbisca, who was consecrated by Philo of Cyrene, without the customary three Bishops, was, nevertheless, styled *ὁ μακαρίτης*, and was highly esteemed by the great S. Athanasius. Theodoret mentions Evagrius, as another instance, who is said to have been consecrated by Paulinus alone, as Bishop of Antioch, and was his successor, and whose consecration was admitted to be valid by Innocent I. and the Bishops of the West. Some have thought S. Augustine, the first missionary Bishop to England for the conversion of the Saxons, was permitted by Gregory the Great to consecrate other Bishops by himself, as being sole Bishop. But the reply of Gregory to S. Augustine's enquiry is not sufficiently free from doubt to be relied upon⁶.

⁶ The reply of Gregory is, "Et quidem in Anglorum Ecclesiâ, in quâ adhuc solus tu Episcopus inveniris, ordinare Episcopum non aliter nisi *sine* Episcopis

Q. What conclusion may be
circumstance, that, in the ancien
and in the present Roman Pontif
is called the Consecrator, and 1
assistants?

A. Possibly the same conclus
rived at, namely, that one Cons
absolutely required, and that th
for solemnity and security.

Q. And does not the Second
Fourth Council of Carthage, A.D
the same view?

A. It may perhaps be so, w
one Bishop to give the Benedictio
simply to touch the Ordinand⁷.

potes." But Habertus gives a differe
Archieraticon, p. 83, namely, "non
Episcopis potes." Æmilius M. de Au
says of the former reading, "Lectio

Q. And may not the same conclusion also be arrived at from what is termed the *Ratio Theologica*?

A. It may; seeing that each and every Bishop has himself, by virtue of his Office, the full power of Order.

Q. And from anything else?

A. Yes; from the consideration of Order as a Sacrament, which will be proved further on. It is of the nature of a Sacrament that one person only is needed for its administration⁸.

Q. Have not some Divines of mark held, that the Ordination of a Bishop by fewer than three Bishops is not only not legitimate, but that it is invalid?

A. Some have; among whom are Caietan, Bellarmine and Vasquez.

Q. On what ground?

A. On the ground, that the rule of requiring three Bishops has been so general from the very earliest times of Christianity, that the requirement must have been of Apostolical, and not improbably of Divine, origin.

ejus, et, uno super eum fundente benedictionem, reliqui omnes Episcopi, qui adsunt, manibus suis caput ejus tangant."—*Labbe*, tom i. p. 979.

⁸ "Quod unius Sacramenti, cujusmodi est consecratio Episcopalis, unus per se debeat esse Minister, qui per se effectum Sacramenti operetur."—*Hallier*, par. ii. s. 5, c. 2, art. ii.

but that in some cases of absolute
may be relaxed, only that a dispe
proper authority must be obtained.

Q. Can you illustrate this by a li

A. Yes. The rule which requir
to Confirm, and which, as being A
strictly adhered to in the Latin Ch
by the Latins to be dispensable by
in like cases of urgent necessity, and
rity may be given to a simple Priest
ter this Sacrament⁹.

Q. Why have you been so exp
point?

A. In order to shew the extrem
has ever been taken by the Church
may be no irregularity in so grave a

⁹ "Revera Romani Pontifices Gregorius
IV., Joannes XXII., Urbanus V. aliiq.

that no hurt or damage may result to the Church of God.

Q. You have observed that ordinarily in Episcopal Consecrations the Jus Consecrandi has been attached to the Metropolitan. By whom has it been customary for the Metropolitans themselves to be consecrated?

A. Either by a synod of Bishops of their own Province, or by the neighbouring Metropolitans or Archbishops, or by a Primate or Patriarch.

Q. Which is the most ancient use?

A. That they should be consecrated by their own synod¹.

Q. On what ground is it alleged that this should be?

A. On the ground that he, who is to preside over other Bishops, ought to be appointed and consecrated by those over whom he is to preside.

Q. By whom were the Patriarchs to be consecrated; as of Rome, Constantinople, Alexandria, Antioch, and Jerusalem?

A. By the Metropolitans and other Bishops within their jurisdiction.

¹ "Si Archiepiscopus diem obierit, et alter ordinandus Archiepiscopus electus fuerit; omnes ejusdem provinciæ Episcopi ad sedem metropoleos convenient, ut ab omnibus ipse ordinetur."—*Anicet. Epist. i. dist. 1, apud Hallier, par. ii. sect. 5, cap. 4, art. 11.*

What custom has prevailed in England with respect to the successors to the Primatial Sees of London and York?

A. That each should consecrate the other. The custom has prevailed since the time of Gregory I.

Q. We pass on now to consider the Ordination itself. And first we ask, Is it a Sacrament?

A. It is; for it has an external Sign and a Gift of spiritual Grace.

Q. Is it a Sacrament instituted by Christ Himself?

A. The Episcopate and the Presbyterate are instituted by the express appointment of Christ Himself: the Diaconate, if not instituted by Christ, is at least

Q. Is Order spoken of as a Sacrament by early Christian writers?

A. This will be seen very clearly, when we come to treat separately of the Matter, the Form and the Gift of Order. In the meanwhile we may note, that S. Jerome speaks of it as a Sacrament when affirming heretical Orders to be valid as heretical Baptism is⁴. S. Augustine is very express. "No one doubts," says he, "that it is a Sacrament⁵." S. Leo I., describing the time and mode of conferring and receiving Ordination, speaks of the great devotion with which the Rite should be regarded, lest "the ministration of a Sacrament so great and of so great blessing should be thoughtlessly discharged⁶." Anastasius II., again, compares it with Baptism⁷. S. Gregory calls it a Sacra-

⁴ Cont. Luciferian. ; also see L. Cont. Vigilant. c. 1, on the marriage of the Clergy. On the latter passage Hallier observes, "Idem esse ostendens ordinari ad Christi ministerium et Christi Sacramenta suscipere." —*De Sacr. Ordin.* par. ii. sect. ii. c. 1.

⁵ "Ipsi explicent quomodo Sacramentum Baptizati non possit amitti et Sacramentum Ordinati possit amitti . . . si enim utrumque Sacramentum est, quod nemo dubitat, cur illud non amittitur, et illud amittitur? Neutri Sacramento injuria facienda est." —*Cont. Parmen.* l. ii. s. 30.

⁶ "Ne tantæ benedictionis Sacramentum negligenter videatur impletum." —*Epist. ad Dioscor. Alexand.* c. 1.

⁷ *Epist. ad Anastas. August.*

great Order as a Sacrament, even who is not expressly used?

A. No other conclusion can be drawn, if they do so is evident, from the language in them touching the external Symbol, inward and spiritual Gift; from which treat of those who confer it, and who are recipients of it, whether orthodox or heretical or schismatical; also from the caution exercised that there may be no abuse of it. Of the last reason more will be said below.

Q. And what is the teaching of the ancient Rituals, of East and West on this point?

A. It is to the same effect; as will be explained further on.

Q. How does the Latin Church signify the consecration?

A. As unquestionably a Sacrament

Q. And the Greek Church ?

A. As one of the Seven Mysteries³.

Q. How is it regarded by the Orientals ?

A. In the very same light⁴.

Q. How does the Church of England regard it ?

A. We must look at the Ordinal for the mind of the Church of England. Alike with other Churches, as will be shewn, she retains the Apostolical Symbol, accompanies the outward Sign with Prayer as the Form, teaches that Grace is conferred, and holds the Rite to be of Divine Institution. It is therefore to be accounted as among the "Five Sacraments"⁵.

³ Τὸ τέταρτον Μυστήριον.

⁴ "Ergo cùm nunc Ecclesiæ omnes, putà Nestorianorum, Jacobitarum, Coptitarum, Armenorum, Æthiopum, circa naturam Ordinationis, plenè consentiant, necessum est, ut hæc fidei unitas ab eâ unitate descenderit, in quâ Ecclesiæ omnes primitùs jungebantur."—*Collet. de Ordin.* par. i. cap. ii. s. 84.

"Il est aussi à remarquer, que toutes les sectes Chrétiennes, qui existent en Orient, et ont dès les premiers siècles dévié de l'orthodoxie, reconnaissent unanimement l'Ordre comme l'un des Sacraments de l'Église."—*Macair, Theolog. Dogmat. Orthod.* par iv. art. 3, sec. 239, Paris.

⁵ For an explanation of the xxvth Article see "The Seven Sacraments or Mysteries of the Church," by the Author, pp. 27, 28.—*Parker.*

Q. What say you of Melancthon and

A. They did not deny the Sacramenter of Order⁷.

⁶ "Cùm in summum Religionis malum ;
therus, Ecclesiæ omnes Ordinem Sacramen
sebant ; ità ut nè una quidem toto in orbe c
Diocesis, quæ de Ordine loqueretur perinde
rus ; una, quæ, Sacramenta recensendo, Ordi
Sacram ab eorum numero resecares."—*Collet*
par. i. cap. 2, n. 82.

Collet adds : " Imò ceteris paulò ante con
qui plus inhiabant novitatem. Sic Valdenses
cum Catholicis Sacramenta confitebantur ;
verum est, ut cum ad Bucerum et Œcolampadium
transmearunt, ab iis postulatum sit, ut dei
tantùm Baptismi et Eucharistiæ Sacramen
terent. Sic Wiclifus, Johannes Hus, ejusque
Fratres Bohemi, Sacramenta septem admitteba
invictè ex ipsis Protestantibus demonstrat I
Lib. xi. Variat. n. 153. 164. 170. et de rebus

Q. What effect had the doubting and wrangling of foreign Protestants upon the later Greek Church?

A. It had the effect of eliciting an united and consistent expression of their belief in the Sacramental character of Order ⁸.

Q. Is there any other testimony of the like nature to that of Melancthon and Calvin worthy of notice here?

A. I think so; namely that of Richard Baxter.

Q. Did, then, Richard Baxter reckon Ordination to be a Sacrament?

A. He did. "I grant," says he, "that there

rum esse Sacramentum quibusdam peculiare arbitretur; ille verò apertè tum in iisdem locis anno 1532 editis, tum in Apologiâ Confessionis Augustanæ, verum quoque Sacramentum esse sacram Ordinationem ex professo contendit."—*Hallier. de Sacr. Ordin.* par. ii. sect. ii. cap. 1.

⁸ "Ex quo enim Lutheranorum Augustana Confessio in Orientem pervenit, Græcorum omnium et Orientalium authenticis testimoniis declaratum est, septem esse legis Evangelicæ Sacramenta, a Christo summo Legislatore sancita, et in eo numero sacrum Ordinem contineri: extant etiam nunc de hac re, nullâ unquam oblivione delenda, Jeremiæ Patriarchæ Constantinopolitani, Gabrielis Philadelphię Metropolitan, Meletii Patriarchæ Alexandrini, Georgii Coressii, Gregorii Protosyncelli confessionis orthodoxæ, Meletii Syrigi, omnium Orientis Patriarcharum et diversarum denique Synodorum decreta ac documenta."—*Drouwen, Lib. viii. par. i. Quæst. 1.*

Q. What is the Matter of this Sacrament?
A. The Laying on of Hands, as
ready seen ¹.

Q. Does this apply to all the Orders?
A. It applies to the Majores Or
rarchical Orders; the Episcopate,
and the Diaconate.

Q. Do we so read in Holy Script
A. Yes, after Pentecost. Ch
breathed on His Apostles; but th
as it is said, was incommunicable ².

⁹ "Confirmation and Restauration,"
"Christian Directory," p. 364.

¹ "Materiæ nomen non ita debet inte
cessariò substantiam physicam et elem
flect, sed sufficit ut aliquid externum et

Q. Will you give some instances?

A. I will. The Seven Deacons were ordained with Imposition of Hands. Paul and Barnabas were set apart with this Symbol³. Timothy was ordered by the Apostle S. Paul to use the Imposition of Hands in ordaining others to the Ministry of the Church. Further, Ordination is so signified in the first Epistle to Timothy and the Fifth Chapter, where it is said, "Lay hands suddenly on no man."

Q. Was not the Laying on of Hands a Rite with which the Apostles were familiar?

A. It was; being of constant use in their ceremonial observances.

Q. Was this Symbol strictly adhered to in Sub-Apostolic and early Christian times as the Matter of Order?

A. There is no place for doubt, but that it was so; and as being of the essence of the Sacrament.

terpretes, quia nempe flatus ex intimo corpore expiratur; vel, ut ejusdem secum substantiæ Spiritum Sanctum esse doceret, quæ est interpretatio Cyrilli, Leontii, Ammonii, et aliorum; vel, ut se eum esse ostenderet, qui in Adamum inspiraverat spiraculum vitæ, puta animam, et jam eandem Spiritus Sancti operatione renovaret, ut, præter Cyrillum et Leontium citatos, explicant Philostrius et Ambrosius; hæc autem omnia non conveniunt antistiti ordinanti."—*Hallier*, par. ii. s. 2, c. 2.

³ See page 60.

ing on of Hands."—*De Charismat.*
 phanius.—*Adv. Hæres.* S. Ambrose
 lays on the hand, God bestows the
Dignitat. Sacerdot. S. Jerome spe-
 nation being "consummated by I
 Hands."—*In cap. lviii. Isai.* S.
 commenting on 1 Tim. iv. observe
 ters would not have imposed Han
 shop," and concludes the "Presbyt
 were Bishops.—*Hom. i. in Epist.*
 S. Ephraem speaks of the ineffabl
 the Priesthood by Imposition of H
Hæres. Oxf. Transl. Note, p. 197
 speaks of those who had received h
 ders through the Imposition of Han
 192 *ad Nicopolit. Presbyter.* S. Opt
 levis condemns Donatus for iterating
 on of Hands, that is, re-ordaining—

as a "divine protection annexed to the Sacrament."—*Cap. v. par. 3.* Eusebius the Historian speaks of the Ordination of Novatus as an "imaginary and ineffectual Imposition of Hands."—*Lib. vi.*

Q. What do we find in the Apostolical Constitutions?

A. We find the following directions given to the Bishop in the Eighth Book. Of the Ordination of a Presbyter it is said, "When thou ordainest a Presbyter, lay thy hand upon his head in the presence of the Presbyters and Deacons." Of the Ordination of a Deacon it is said, "Thou shalt ordain a Deacon by laying thy hands upon him in the presence of the whole Presbytery and of the Deacons."

Q. What does the Council of Nicæa say?

A. In the Ninth Canon it orders Priests to be degraded, who have received the "Imposition of Hands," but who have been found to have been guilty of crimes before their Ordination⁴.

Q. And that of Ancyra, A.D. 314?

A. The Ordination of Deacons is called *Χειροτομία*⁵.

Q. What the Council of Antioch, A.D. 391?

A. It describes Episcopal Ordination more than once as *Χειροθεσία* and *Χειροτομία*⁶.

⁴ Labbe, tom. i. p. 433.

⁵ Can. ix.—*Ibid.* tom. i. p. 275.

⁶ Canon x. xiii. xvii. xix.—*Ibid.* tom. i. pp. 598—603.

... Bishop and all the Presbyter
"lay their hands" upon the Dea-
dained Priest. The Fourth Canon
Bishop alone to "lay his hands" on
son to be ordained Deacon ?

Q. How has this Council been d

A. As "a storehouse of Church
not newly invented, but received
from the more ancient times."

Q. Will you name one more in
ancient times ?

A. Yes ; the Council of Chalcedon.
In the 2nd, 6th, and 10th Canons of
Χειροτονείσθαι is used of the Ordina-
tions, Priests and Deacons⁸.

Q. How do some more recent Councils
of the matter ?

A. The Council of Cologne, A.D. 1215.
Ordination by the name of "In
Hands." and speaks of—

1549, speaks (par. i. cap. 35) of the conferring of Orders by the Imposition of Hands, as its visible Sign; nor does it assign anything else as the Matter. The Council of Trent speaks (sess. xiv. cap. 3, *de Extrem. Unct.*) of the Ministers of Extreme Unction, as they who have been rightly ordained by the "Imposition of Hands".

Q. You have adduced the testimony of Scripture, of ancient Fathers and of ancient Councils, to shew that the Imposition of Hands is the Matter of Order. What further and important testimony can you give?

A. All Rituals and Sacramentaries for a period of One Thousand Years are to the same effect¹.

Q. Why have you been so express upon a point which seems so very clear?

A. Because a very serious question has been raised touching the Matter of one of the three Hierarchical Orders, as to whether or not the Laying on of Hands be of the essence of Ordination; and, if essential, whether or not it be the only essential.

⁹ *Ibid.* tom. x. pp. 1973 ; 2120 ; xi. p. 97.

¹ "Pro hæc" (sc. "Impositione Manuum") "pugnant Ritualia omnia et Sacramentaria ante nongentos ad minimum annos, magnâ diligentia à Menardo, Martenio et Morino perquisita et prolata." — *Perron. de Ordin.* cap. iv.

A. It has been held by some of the
e essential Matter in the Ordination of
rs is the Delivery of the Instruments o
at is to say, of the Paten and the C
ith the Bread and the Wine, consec
t consecrated³.

Q. Is such a view tenable?

A. It is not.

Q. Why not?

A. All Antiquity is silent upon it.

Q. Is there no mention of the Rite i
ription?

A. It is not so much as named in Holy
e⁴.

“Porrectio Instrumentorum.”

“Nec necesse est, ut Calix sit consecratus.
de Ordine ii c. 10.”

Q. Do not any Fathers of the Church refer to it?

A. Not any; not even later writers as Isidore of Seville, Alcuin, or Rabanus.

Q. Do none of the ancient Rituals mention it?

A. None; neither Roman, Ambrosian, Gallican, nor Anglican⁵.

Q. What is there remarkable in the fourth Council of Carthage, referred to above, relating to this matter?

A. It is directed in the fifth Canon that the Subdeacon at his Ordination shall receive the Paten and the Chalice, symbols of his Office as assistant in the ministration of the Holy Eucharist, on the ground that there is no Imposition of Hands⁶.

Q. Is not what you have spoken of the gravity of the question patent?

A. It is; seeing that if the Delivery of the Instruments be essential Matter of Order, all Ordinations that took place for many centuries must have been null, as devoid of what is essential.

stantialis est Ordinis Sacramento, ac proinde Ordini, de quo hic agitur, Presbyteratus.—*Habert. Archierat. de Consecrat. Presbyt.*

⁵ “*Dum Rituales libri formam ipsis Episcopis præscribunt, de Manuum Impositione loquuntur, de Instrumentorum Porrectione conticescunt.*”—*Collet. de Ordin. cap. iv. n. 118.*

⁶ Labbe, tom. i. p. 979.

Q. Did it quickly spread?

A. It did not; the growth of it was even then very gradual⁸.

Q. Can you furnish any proof of its origin from the Canons of any Council?

A. Yes; from the Council of Toledo. In the xxviiith Canon of this Council is ordered, that, if a Bishop, or Priest, who has been unjustly degraded and the fruits of his office have been taken away, the fruits in his restitution, shall be restored to him (tom. iii. p. 586). But, though other

⁷ "Difficile dictu, cum ista sæpe non fit provinciali decreto, sed alicujus Episcopi et famosi instinctu, qui religiosis et devotionibus ductus hoc addendum esse arbitror. Si tamen conjecturis locus est. anni circiter 1000 vel circiter."

named as being restored, the re-delivery of the Paten and Chalice to the Priest is not named. It is argued, therefore, that the custom referred to was then unknown⁹.

Q. Is there any other fact noticeable here?

A. There is; when the practice of the delivery of the Instruments was first introduced, it was introduced in the Consecration of a Bishop, and not in the Ordination of a Priest¹.

Q. From what in part has the prevalence of error on this matter arisen?

A. From the earlier Schoolmen being unacquainted with the Greek Rites; intercourse between East and West having been broken off from the time of the Great Schism².

Q. Have not the Greeks, then, ever used the practice of the delivery of the Instruments in the Ordering of Priests?

A. Never³.

⁹ "Si enim aliqua tradita fuissent, sicut in eorum degradatione fuissent ablata, ita in ipsorum restitutione fuissent palam ab Episcopis reddita."—*Hallier*, par. ii. s. 2, c. 11.

¹ "Silentio prætereundum non est, cum primum reperitur in Ritualibus ista instrumentorum traditio cum sua formulâ, eam de Presbyteris non enuntiari, sed de Episcopis."—*Morin*, par. iii. Exercitat. vii. c. 1.

² "Quæ domi gerebantur, diligenter inquisierunt; suoque lari contenti exteros ritus profundo silentio merserunt."—*Ibid.* par. iii. Exercitat. i. c. 1.

³ "Apud eos incognita est ista instrumentorum tra-

21. THAT THE IMPOSITION OF HANDS, WHICH is common to East and West, is, by the admission of the Latins, the essential Matter of the Ordination of Presbyters, and the only essential ⁵.

Q. And what further?

A. That all Rites superadded on either may be of value as to their teaching power, or the greater honour or beauty of the Office, but cannot be of the essence of Ordination ⁶.

Q. You have mentioned the Canons of several Councils, which agree in stating the Imposi-

tion, et semper incognita fuit."—*Ibid.* par. iii. Ex. c. vii. c. 1.

⁴ "Græci legitimè et validè Presbyteros consecrant propter Ecclesia Romana eorum Ordinationes præcipue."—*Ibid.*

⁵ "Complectuntur igitur utræque illæ Ordinationes, quæ sunt Ordini absolutè substantialia, et quæ sunt in iis ritibus, quæ sunt omnibus communia, hæc est vera materia."—*Ibid.* Exercitat. i. c. 1.

⁶ "In iis verò quæ sunt alicui ritui vel temporariæ, hæc est, cum sunt in iis, Græci non in T. 1.

of Hands to be the Matter of Order; but you have omitted to give the Decree of the Council of Florence, A.D. 1439, on this subject. What does it say?

A. It asserts that the Matter of the Presbyterate is the Delivery of the Chalice with the Wine and of the Paten with the Bread⁷.

Q. How do Divines of the Latin Church explain this apparent contradiction?

A. They say, that the Decree was intended to instruct the Armenians only in that particular upon which they needed instruction. It was unnecessary to state that which was of common use in East and West, and only necessary to state the use of the Latin Church⁸.

Q. Have not some Divines of the Roman Church held that both the Imposition of Hands

⁷ "Cujus materia est illud, per cujus traditionem confertur Ordo, sicut Presbyteratus traditur per Calicis cum vino et Patenæ cum pane porrectionem."—*Decret. Concil. Florent. pro instruct. Armen.*

⁸ "Respondemus: Concilium Florentinum maximè spectasse Armenorum instructionem in eo decreto, eamque proinde materiam præcipuè tradidisse, de quâ præsertim Armeni, unionem Ecclesiæ Romanæ appetentes, instruendi sunt."—*Hallier*, par. ii. s. 2.

And Æmilius M. De Augustinis, "Itaque dicendum est Florentinum Synodum, in hoc Decreto, *non de essentiali* sed *de integrali materiâ* ordinationis fuisse locutam, quia *hanc materiam præscribere* voluit Armenis, ut Latinæ Ecclesiæ ritibus omnibus se conformarent."—*De Ordin.* art. vii. thes. 7.

practice?

Q. Is any especial reason assigned

A. There is. The Imposition of said, expresses the power of the Priest the Mystical Body of Christ; that is in His Church. The Delivery of the expresses the power of the Priesthood True Body of Christ; that is, as contained in the Eucharist¹.

Q. Is this view tenable?

A. It is not. For reasons already cannot be that both Rites are essential; the second Rite may be of value, as in so far as it gives expression to the

Q. Has there been any other opinion on this point?

A. Yes. Some Latin writers have

for the West. And other Latin writers have held, that the Imposition of Hands is implied in the Delivery of the Instruments. But both opinions are repudiated by learned men of their own communion.

Q. You have named above the main reason for so prolonged a discussion of this matter; but is there not one other reason to be given, though of less importance?

A. There is. It has of late been asserted by some Priests of the Latin Church, that Anglican Orders are invalid, on the ground that, in conferring the Presbyterate, there is no delivery of the Instruments of Office.

Q. How would you characterise the statement?

A. As betraying strange ignorance or grievous dishonesty.

Q. Does the Bishop alone, in the Ordering of a Priest, lay his hand on the Ordinand?

A. Not alone, it having been customary for the Presbyters also to lay on Hands with the Bishop.

Q. Is this the case throughout the Church?

A. With the Greeks generally the Bishop alone lays on Hands².

² The Author of the Ecclesiastical Hierarchy has only, *Ἐπὶ κεφαλῇς ἔχει τὴν ἱεραρχικὴν δεξιάν.*—*Cap. v. Simeon of Thessalonica*, who minutely describes the

ins?

certainly from the time of the Fourth Council of Carthage, A.D. 398; the third Canon of that Council prescribes the custom, as named

Before quitting this part of the subject, let me be asked, Is there more than one Imposition of Hands in any Rituals of the Ordering of Presbyters?

In the present Ritual of the Latin Church

of the Ordination of a Presbyter, makes no mention of the Hands of Presbyters, 'Ο ἱεράρχης δὲ τὴν ἐπιθεῖς.—*De Sacr. Ordin.* cap. clxxix. Arcudius, comparing the Greek and Latin Rites, observes, "Neque admittunt Græci."—*De Sacrament. Ordin.* Lib. vi. Idem et in *Ecclesiæ Alexandrinæ Constitutionibus* occurrit. 'Cum vult Episcopus ordinare Presbyterum.

three times are mentioned when Hands are imposed.

Q. Are the three Impositions considered essential by any?

A. No.

Q. Which of the three is the essential one?

A. The first; when the Presbyters join with the Bishop in the Rite, as described by the Canon of the Council of Carthage referred to.

Q. Is this Imposition simultaneously accompanied by the Form.

A. No; the Hands are laid on in silence⁵.

Q. Do not some Latin writers contend that the Second Imposition is the essential one?

A. They do; though it be but with the Extension of the Hands and without contact with the Ordinand⁶.

Q. Why so?

A. Because the prayer for the blessing of God is then pronounced as a Form⁷.

Q. But is it necessary that the Form should

⁵ "Nihil dicens." — *Pontifical. Roman. De Ordin. Presbyt.*

⁶ "Tam Pontifex, quam Sacerdotes, tenant manus dexterarum extensas super illos." — *Ibid.*

⁷ "Oremus Deum Patrem omnipotentem, ut super hos famulos suos, quos ad Presbyterii munus elegit, cœlestia dona multiplicet." — *Ibid.*

by others r

as but a continuation of the first, upon
it follows immediately⁸.

When does the last Imposition occur?

After Communion⁹.

Is this last Imposition held by any to be
al?

No; it was unknown for twelve centuries
Christ¹.

hanc manuum elevationem a primâ manûs im-
ne distinguit Johannes Morinus duasque consti-
nihi verò videtur esse eadem actio virtualiter
rans. Nam cum primum super cujusque caput
sigillatim imposuerit Episcopus, nec, cum plures
atur, valeat super omnium capita simul tenere
, eas saltem elevatas protendit, dum consecra-
recitat orationes, eandem actionem moraliter
uans, nec video cur duplex hic constituenda sit
impositio." — *Marten. de Antiq. Eccles. Ritib.*

Q. Do the Greeks use more than one Imposition in ordering a Priest?

A. They use two; the first when the Bishop pronounces the words, 'Ἡ Θεία χάρις . . . ; and the second when he recites the consecrating prayer, 'Ὁ Θεὸς ὁ ἀναρχος . . . ².

Q. Are both accounted as essential?

A. No; one only is essential, the other ceremonial.

Q. Is it needful that both hands be laid on?

A. It is not ³.

Q. And what does the Rite of Laying on of Hands express?

A. It expresses the transmission and delegation of Office and Authority ⁴.

² Eucholog. Goar. In Ordinat. Presbyt.

³ "Certum est ambarum manuum impositionem non omninò necessariam esse, quamvis in B. Apostoli et reliquis Scripturæ locis pluralem numerum legamus, quia scilicet de plurium Episcoporum, ibi ut plurium Ordinantium, numero agitur: Enimverò præterquàm quod in Constitutionibus Apostolicis, lib. viii. manus una requiritur in Consecratione Diaconi, licet plurium mentio sit in Supdiaconi Ordinationè: B. quoque Dionysius cap. v. de Eccles. Hierarch. in triplici Ordinatione Hierarchicâ manûs unius imponendæ meminerit: Adhuc, libri Rituum Græci unius mentionem faciunt, dextræ nemirum, imponendæ, ut etiam in præsentī Liturgiâ habetur."—*Habert. Archierat. par. viii. observ. 2.*

⁴ 'Ἡ τῆς δωρεᾶς μεταδοτικὴ τῆς Θεᾶς λεωσύνης.—*Sin. Thessal. Archiep. de Sac. Ordin. c. cxxxix.*

... that he took Joshua :
before Eleazar the Priest, and laid
upon him, and gave him a charge;"
in Deut. xxxiv. 9 that "Joshua, the
Nun, was full of wisdom, for Moses
his hands upon him."

Q. Is not this Power and Authority
lized specially by the right Hand as used
in some Ritual directions?

A. It is; like as, for instance, in many
of the Psalms, where it is said, "The right
of the Lord bringeth mighty things to pass,"
"Thy right hand upholdeth me;" "Tens of
thousands shall fall at Thy right hand;" "His right
hand hath gotten Himself the victory;" and
many other places.

Q. And anything else?

Q. Can you name anything more ?

A. Yes ; the overshadowing of the Spirit⁶.

Q. What is the Form of the Sacrament of Order ?

A. The Prayer or Invocation which accompanies the Matter, and determines the adaptation of the outward and visible Sign, otherwise applicable, to this Sacrament in particular⁷.

Q. What do we read in Holy Scripture ?

A. We read in the sixth chapter of the Acts of the Apostles, in the account of the Ordination of the Seven, that the Apostles laid their Hands upon them, "when they had prayed." Similarly we read in the thirteenth chapter, in the Ordering or Mission of SS. Paul and Barnabas ; and again in the twenty-third verse of the fourteenth chapter.

Q. What do we read in the Apostolical Constitutions ?

A. That the Laying on of Hands is to be

⁶ Ἡ δεικνύει τὸ ἐπισκιάζον τῆς χάριτος.—*Sim. Thessal. Archiep. de Sacr. Ordin. clxix.* And so Tertullian, "Caro manūs impositione adumbratur, ut et anima Spiritu illuminetur."—*De Resurrect. Carn. c. 8.*

⁷ "Manuum impositioni adjungendam esse quamdam verborum formulam, quæ generalem illum ritum ad peculiarem actum determinet, et potestatem cuivis ordini propriam significat."—*Fejer. Nex. Doctr. de Ordin. s. lxxvi.*

A. They were Deprecatory^s.

Q. Is there any special Form of obligation for all Churches, which is essential?

A. There is not.

Q. Is it necessary that the Form should simultaneously accompany the Matter?

A. It is not necessary that it should be pronounced at the very moment that the Elements are imposed. Some Ordinals require that it should be so pronounced; others do not.

Q. What is said in the sixth chapter of the Acts of the Apostles just referred to?

A. It is said, that the Prayer of Invocation preceded the Laying on of Hands; in other words, the Form preceded the Matter.

Q. Is it necessary that the Form should be pronounced before the Matter?

Q. What is the accustomed Form in the Greek Church?

A. A prayer for Divine aid and the Invocation of the Holy Ghost upon the office and work of the person to be ordained, the "Subject" of Holy Order.

Q. By what is it preceded?

A. By a declaration of the Election of the Ordinand previously made.

Q. Is not this Declaration the same for the three Hierarchical Orders?

A. It is substantially the same; the words being of necessity adapted to each Order as required¹.

eodem adhiberi debet materia à quo pronuntiari debet forma? In ejusmodi rebus fallacia sunt omnia argumenta aliunde quàm à Sacrà Scripturà et Ecclesiæ traditione deprompta."—*De Sacr. Ordin.* par. iii. Exercit. 2, cap. 1.

¹ 'Ἡ Θεία χάρις, ἡ πάντοτε τὰ ἀσθενῇ θεραπεύουσα, καὶ τὰ ἐλλείποντα ἀναπληροῦσα, προχειρίζεται (τὸν δεῖνα) τὸν εὐλαβέστατον . . . εὐξώμεθα οὖν ὑπὲρ αὐτοῦ, ἵνα ἔλθῃ ἐπ' αὐτὸν ἡ χάρις τοῦ παναγίου Πνεύματος.—*Eucholog. Goar.*

On the phraseology of the Declaration Morinus observes, "Hæc loquendi formula est Græcis frequentissima cum de actionibus sacris sermonem instituunt, imò vix unquam aliam deprehendes. Humilitatis causa nunquam sibi actionem sacram attribuant, sed eam semper in Deum referunt, vel manifestè et rectà, ut cum dicunt, *Divina Gratia promovet hunc*, &c. quod videmus in omnibus Ordinationibus, nec unquam aliter."—*Adnotat. in Græc. Ordinat.* par. ii. 48.

...by them; but erro

Q. How is the error made appare

A. By the circumstance, that s
observances intervene between the
and the Imposition of Hands, where
position not only does not at once
Declaration, but is very remote; an
by the fact that the Declaration is f
an Exhortation, that prayer may be
God's grace and blessing on the Ordin

Q. Is the same form of Declaratio
tion or Designation to Office used by o

A. It is prevalent among the Ori
with the Copts, Syrians and Armeniar

² "Nondum materia subest, manuum vid
sitio, sed tantum post aliquot actiones im
jicitur, ut in Euchologiis videre
solemnitatem

Q. And has it not been thought that with them also it constitutes the Form of the Sacrament?

A. It has; but here also erroneously³.

Q. What is the Form among the Orientals?

A. A prayer corresponding to that of the Greek Church which is joined to the Imposition of Hands⁴.

Q. What was anciently the Form of the Latin Church; and first in the Ordination of a Deacon?

A. The Form was anciently a long and solemn prayer, which was called the "Consecration." It may be seen in the Sacramentaries of S. Leo and S. Gregory; and is substantially the same with that in the present Roman Pontifical⁵.

³ "Sententia illa ab Arcudio pro Græcis statuta, et a Renaudotio ad Orientales translata, formam ordinationum esse verba illa: Divina Gratia, quæ semper infirma sanat et, quæ desunt, supplet, creat seu promovet N. Subdiaconum in Diaconum, Diaconum in Presbyterum, Presbyterum in Episcopum: hæc, inquam, sententia sustineri non potest."—*Denzing. Rit. Oriental. de Sacr. Ordin.* s. 4.

⁴ "Unde dicimus, Formam essentialem Ordinationum apud Orientales deprecativam esse et illa oratione contineri, quæ temporum attactui vel impositioni manuum est conjuncta."—*Ibid.*

⁵ Liturg. Roman. Vet. Murat. tom. i. p. 423, and tom. ii. p. 409, Venet. 1748. In each case it is prefaced, as in the present Roman Ritual, by the following words, "Oremus, dilectissimi, Deum Patrem Omni-

... to be pronounced
when he lays his "right" hand
and⁶.

Q. What view has been held of
Spiritus Sanctum?"

A. It has been thought by
vines among the Schoolmen that
of the Sacrament, and that it is
without foundation.

Q. Why do you say without fou

A. Because the "Accipe Spiritu
has been in use in the Latin Ch
six hundred years only⁷.

potentem, ut super hos famulos suos, q
Diaconatus vocare dignatur, benediction
clementer effundat, et Consecrationis
tius dona conservet."

Q. Is it, or its equivalent, to be found in the Eastern Rituals?

A. It is not⁸.

Q. What reason is assigned for its insertion in the Prayer of Consecration in the present Roman Pontifical?

A. That the purpose of the Prayer might be the more manifest; there being nothing in the Form that is imperative previous to the words inserted, but only what is deprecatory⁹.

Q. What was anciently the Form in the Ordination of a Priest?

A. A long and solemn prayer, called here again the "Consecration." This may also be seen in the Sacramentaries of S. Leo and S. Gregory, and is substantially the same as that in the present Roman Pontifical¹.

Lombardus, licet ordinationem Diaconi minutè explicent, illa verba commemorant."—*Morin. Exercitat. ix. c. 2.*

⁸ "Nulli Rituales Græci, nec antiqui, nec recentes, nec hodierni illa agnoscunt. Syri, aliique interioris Orientis populi nullum istius formulæ penes se habent vestigium."—*Ibid.*

⁹ "Hoc autem fecerunt in medio antiquæ Consecrationis Diaconicæ, non rei novæ et extraordinariæ additione, sed ejusdem rei, quæ jam deprecativo modo inerat, imperativâ repetitione."—*Ibid.*

¹ *Liturg. Roman. Vet.* Murat. tom. i. p. 424, and ii. p. 412, Venet. 1748. In each case it is prefaced, as in the present Latin Ritual, by the following words,

in the Latin Church?

Yes; there is a Form added expressive of power to offer the Holy Sacrifice for the living and the departed³.

When is this pronounced?

At the delivery of the Paten and Chalice.

Is it essential?

It is not; having been introduced along with the ceremony, which it accompanies, and which we have spoken at length.

And is there not still one more Form which requires notice?

There is one more; and this is expressive

...us, dilectissimi, Deum Patrem omnipotentem
... hoc famulo, quod ad Presbyterii munus est

the power to bind and to loose; to remit or retain sin⁴.

Q. And when is this pronounced?

A. It is pronounced simultaneously with the first Imposition of Hands.

Q. Can this be said to be essential?

A. It cannot be so; any more than the Sign of the Cross which it is attached. Its introduction is of three hundred years later date than the last-named Form.

Q. How have the two last mentioned Forms been regarded by the Schoolmen?

A. As representing the full power of the Presbyterate: the former expressing, as named above, when speaking of the sign accompanying them, the power of the Priest over the True Body of Christ; that is to say, of consecrating the Holy Eucharist; the latter expressing the power over the Mystical Body of Christ, that is to say, the Faithful⁵.

⁴ "Accipe Spiritum Sanctum, quorum remisieris peccata, remittuntur eis; et quorum retinueris, retenta sunt."—*Pontifical. Roman.*

⁵ See Bellarmin. *de Ordin.* l. i. c. 9, given above, p. 98.

And so Morinus, "Notabit lector duplicem esse Sacerdotis potestatem, primò et per se ipsi, quâ Sacerdos est, convenientem: Una in Corpus Christi Verum, altera in Corpus Christi Mysticum. Illâ Corpus Christi Verum sacrificatur; hæc Corpus Ipsius Mysticum."

Is this reasoning accepted by the Greeks ?
 . It is not; the one Form used by them
 ; considered sufficient to cover the whole
 of the Priesthood ?

Does it commend itself to the Orientals ?
 . No; the Orientals do not account a sp

Ecclesia, gubernatur. Non minus enim Ecclesia
 edote eget, ut regatur et defendatur, quàm Sacra-
 ut nutriatur."—Par. iii. Exercitat. i. c. 2.

'Christus, omnium consensu, divisit has duas po-
 tes, cum ordinavit Apostolos, et unam tradidit
 e, cum ait, '*Hoc facite* ;' alteram post Resurrecti-
 cum ait, '*Accipite Spiritum Sanctum* ;' Cur ergo
 possit, imò et debeat etiam, Ecclesia dividere,
 unam post aliam."—*Bellarmin. de Ordin.* l. i. c. 9.

'Græci hanc unicam formam ambas potestates tra-
 dunt. Tunc enim non fiat clara mentio harum pote-

fic mention of each particular power to be
eedful⁸.

Q. What is the Form of the Consecration of
a Bishop in the Latin Church?

A. In this case too it is a long and solemn
prayer, called the "Consecration," which follows
immediately the Imposition of Hands by the con-
secrating and the assistant Bishops⁹.

Q. What has been thought of the words,
"Accipe Spiritum Sanctum," as used in this
Rite also, and simultaneously with the Laying
on of Hands?

A. It has been thought that they are the
Form of Ordination¹.

⁸ "Ils croient toutes les prières efficaces, et il n'y
a que ceux qui ont voulu les examiner trop scrupuleuse-
ment, et sans faire réflexion à l'antiquité dont elles
tirent leur autorité, qui les aient cru inutiles."—*Per-
petuit. de la Foi, Du Sacr. de l'Ord.* ch. viii.

⁹ The same prayer of Consecration is in the Sacra-
mentaries of S. Leo and S. Gregory, and in the *Missale
Francorum*, as given in the *Liturgia Romana Vetus* of
Muratori, tom. i. p. 422, tom. ii. pp. 440, 671. See also
Martene de Antiq. Eccles. Ritib.

¹ "Omnes prope Scholastici, qui de materiâ et formâ
Episcopatus disputant, illius formam in his verbis con-
stituunt, *Accipe Spiritum Sanctum*, quæ Consecrator et
Assistentes Episcopi, posito Evangelio super Ordinandi
caput, et illud tangentes, statim pronuntiant, et præci-
pit Pontificale Romanum."—*Morin. par. iii. Exercitii
li. c. 2.*

2. It may seem to do so, but it does not. It simply condemns those, who deny that the Holy Spirit is conferred in Holy Orders, who affirm that the words in question are spoken in vain³.

9. What is the Gift of the Sacrament
er?

1. **Divine Grace.** In defining the Form Sacrament, as well as in speaking of the sacrament itself, its Gift has necessarily been touched upon by the way.

2. How is the Grace that is given in the sacrament described?

4. As Sacramental Grace.

**"Nulli Rituales Latini antiqui hæc habent ver
quam comparent; etiam in recentioribus mu**

Q. What do you mean by the term Sacramental Grace?

A. Sacramental Grace is the Grace inherent in, and conferred by, each Sacrament, as proper to its nature and purpose⁴.

Q. What, then, is the purpose of the Grace here given?

A. Its purpose is to convey power and authority to discharge rightly the duties peculiar to the Ministerial office.

Q. How do Divines speak of it?

A. In two ways; first, as *Gratia gratis data*.

Q. Why is it antecedently probable that such a Gift of Grace would be given?

A. Because Ordination is the appointment of Officers in a Kingdom which is emphatically called The Kingdom of Grace⁵.

Q. What else might be looked for as antecedently probable?

A. That this Grace would be given under an outward and visible Sign; like as Grace is given in Baptism and as the Holy Ghost is given in Confirmation⁶.

⁴ See "Seven Sacraments," pp. 80, 81, by the Author. Parker.

⁵ "Deus enim, cujus perfecta sunt opera, Deuteron. 22, cum dat potestatem, dat etiam ea, quæ requiruntur ad ejus legitimum usum."—Bellarm. *de Ordin.* lib. i. c. iv.

⁶ "Si divinam vocationem nulli visibili signo alliga-

...nst sin, the world and the Devil.”

2. Is not what is in itself probable, namely, that God should give a special gift of Grace for Confirmation, confirmed by the teaching of Holy Scripture?

1. It is; and therefore we read in 1 Tim. 4:14 already cited, “Neglect not the Gift (Charisma) that is in thee, which was given thee by prophecy, with the laying on of the hands of the Presbytery.”

2. What is the word here translated “Gift” to signify?

1. It is used to signify the Grace of which we are speaking, namely, the Grace proper to Confirmation.

Q. Has the word, which expresses the Gift of the Sacrament of Order, (χάρισμα), no other meaning than that of power and authority?

A. It has; it embraces the Grace of Sanctification⁸.

Q. How is the Gift spoken of in this sense?

A. As "*Gratia gratum faciens*."

Q. Can you give further proof of the meaning of the word you refer to as inclusive of the two-fold gift of Grace?

A. Yes, and from Holy Scripture; as in 2 Tim. i. 6, "I put thee in remembrance, that thou stir up the Gift (χάρισμα) of God, which is in thee by the putting on of my hands:" to which is subjoined in the verse following, "For God hath not given us the spirit of fear, but of power, of love, and of a sound mind⁹."

⁸ "Æquè commodè tamen Χάρισμα de ipsis dotibus ingenii ac facultatibus animi, ad munus doctoris Christiani a Deo concessis, explicari potest."—*Ibid.*

⁹ "Quo sensu hoc vocabulum etiam legitur 2 Tim. i. 6; ubi ἀναζωοποιεῖν τὸ χάρισμα τοῦ Θεοῦ est: augere sapienti ac continuo usu dotes ac facultates animi, a Deo concessas."—*Ibid.*

And Hallier: "Quibus verbis ad dona in ordinatione recepta, spiritum virtutis, quæ nempe promissa erat Apostolis a Christo, Lucæ xxiv.; spiritum dilectionis quam à S. Petro ter exquisivit Christus, Joan 21; et sobrietatis seu moderationis, Rom. xii.; tria illa ad *gratiam* ordinationis revocavit."—Par. ii. s. ii. c. 1.

of Holy Order as a Sacrament, and as a Sacrament, such as are named above, S. Augustine, S. Leo, S. Anastasius, &c. must be understood to mean that it conveys Grace.

Q. Among other Fathers, who not of the Gift of Order, are S. Chrysostom of Nyssa, Theodoret, and S. Cyril andria. Will you give, as an instance, of S. Chrysostom?

A. S. Chrysostom says, in that passage in his treatise on the Priesthood he is describing the dignity and glory of the Christian Priest, that "Paraclete" who ordains the Priest, the Priest, being ordained, is himself a channel through which the Grace of God is communicated to others.

Q. Is not the Grace of Order implied even where there is no direct statement of the Gift being conferred?

A. It is; as, for example, when S. Cyprian says, "God makes the Priest²."

Q. Can you not express the mind of all in the words of a well-known passage of S. Ambrose?

A. I can. "Man lays on the hand: God confers the Grace³."

Q. What say you of the Councils?

A. The same remark will apply in great part to Councils as to the Fathers.

Q. What is noteworthy here?

A. The extreme care and strictness of Canons touching the "Subject" of Order, lest the "Grace of God be received in vain."

Q. And what further is remarkable?

A. That Canons, which condemn simoniacal Ordinations and simoniacal preferments, do so on the ground, that those who confer them, and those who seek them, and those who mediate between the parties, are guilty of a grievous

² "Deus, qui sacerdotes facit."—*Epist. lii. lxix.*

³ "Quis dat, frater, Episcopalem Gratiam? Deus an homo? Respondest, sine dubio: Deus, Sed tamen per hominem dat Deus: homo imponit manus, Deus largitur Gratiam: sacerdos imponit supplicem dextram et Deus benedicit potenti dexterâ: Episcopus initiat Ordinem et Deus tribuit dignitatem."—*De Dignitat. Sacerdot. c. v.*

Example?
 A. I may name that of Chalce
 of Orleans, A.D. 533; of Braga, A.D.

Q. You have spoken of the ne
 of Ordination, and of its promise.
 remark would you make?

A. It must needs be a great co
 couragement to those entering upo

⁴ Simoniacal transactions were termed
 Οἱ δὲ τὴν ἐκείνου χριστεμπορείαν θεωροῦντ
 ἐκκλησίας ὑποχέριοι μένειν ἐκατέρησαν.—
 c. iv.

⁵ Εἴ τις Ἐπίσκοπος ἐπὶ χρήμασι χειροτ
 καὶ εἰς πρᾶσιν καταγάγῃ τὴν ἄπρατον χάρι
 νήσῃ ἐπὶ χρήμασιν ἐπίσκοπον, ἢ χωρεπίσκο
 τερον, ἢ διάκονον . . . περὶ τὸν οἰκείον κινδι
 —*Can. 2. Labbe, tom. ii. p. 601.*

“Si quis Sacerdotium per pecuniæ
 secrabili ambitione quæsierit. abhominabile
 quia Apostolicum . . .”

responsible, and so full of difficulty and of peril too, to feel that Grace is given from above⁶.

Q. What also may we well believe of this Grace of Ordination?

A. We may well believe that it is given according to the "measurement" of the requirements of each Order; for God proportions His gifts to our necessities⁷.

Q. And what else is to be noted?

A. That the Grace given to each Order is abiding⁸.

⁶ "Unde," inquit S. Leo, "etsi necessarium est trepidare de merito, religiosum est tamen gaudere de dono; quoniam qui mihi honoris est auctor, ipse mihi fiet administrationis adiutor; et ne sub magnitudine gratiæ succumbat infirmus, dabit virtutem qui contulit dignitatem."—*Serm. in die Assumpt.*

⁷ "Il faut observer que, quoique la Grâce de l'Ordre soit unique, elle est pourtant communiquée par le sacrement à différents degrés: le diacre la reçoit au moindre degré, le prêtre à un degré supérieur, l'évêque enfin à un degré plus élevé encore. Chacun en reçoit une mesure correspondant à son ministère dans l'Eglise."—*Theolog. Dogmat. Orthod. du Sacr. de l'Ord.* s. 238; *Macair. Evêg. de Vinnit.*

⁸ The same writer adds, "La Grâce de l'Ordre, bien que communiquée par l'ordination à des degrés divers aux diacres, aux prêtres et aux évêques, et bien que les investissant d'une certaine mesure de pouvoir spirituel, habite invariablement dans l'âme de chacun d'eux; aussi ni l'évêque, ni le prêtre, ni le diacre ne reçoivent-ils une seconde fois l'ordination pour la même charge.

Q. What do you mean ?

A. I mean Gifts of Miracle, such as in S. Matt. x. 8, where it is said, "I will send thee out sick, cleanse the lepers, raise the dead."

Q. Has it pleased God that such Gifts should be continued in the Church ?

A. We cannot tell. S. Gregory sometimes thought it was not to continue in this country, out of our province to pronounce on the matter.

et le sacrement de l'Ordre est-il envisagé comme pouvant se réitérer."—*Ibid.*

⁹ "Hæc signa necessaria in exordio Ecclesie. Ut enim fides cresceret, miraculis fuerunt uti. quia et nos, cum arbusta plantamus, tantummodo infundimus, quo usque ad fructum perveniant, non est in nostra potestate."—*Ibid.*

Q. A remark just made on the abiding nature of the Grace of Order leads me to enquire, if there be not something else in this Sacrament which requires to be considered?

A. There is. I mean Character; that is, a spiritual and indelible mark, which is impressed by Ordination¹⁰.

Q. What is the effect of Character here?

A. The effect is, that Order duly conferred may not be iterated.

Q. What do you mean by *duly conferred*?

A. I mean, conferred with the proper Matter and Form, and by a proper Minister.

Q. Cannot Character be effaced by a wicked life?

A. It cannot¹.

Q. Or destroyed or cancelled by subsequent Heresy or Schism on the part of one ordained?

A. It cannot².

¹⁰ See "Seven Sacraments or Mysteries of the Church," pp. 38—41, by the Author.—*Parker*, Oxford and London.

¹ "Memento ergo Sacramentis Dei nihil obesse mores malorum hominum, quò illa vel omninò non sint, vel minus sancta sint; sed ipsis malis hominibus, ut hæc habeant ad testimonium damnationis, non ad adiutorium sanctitatis."—*S. August. c. lit. Petil.*

And again, "Et cùm tantùm distet inter eos, qui hæc ('Sacramenta Divina') dignè indignèque tractaverint, ipsa tamen eadem sunt, illis ad præmium valentia, illis ad iudiciũ."—*De Unitat. Eccles.*

² "Certum est, Characterem per legitimam Ordina-

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Q. What is the main point of the "Letter to the First Church of Christ in New York" with reference to the Church of Christ in New York?

A. They were received back into the church because of their repentance and they were not allowed to exercise of their office; which the church discipline was not held to be sufficient reason for doing.

themselves impious, and were declared to be
humanity and humanity, and a final good
quid illi Character est spiritualis quae
quo patiens habet contrariam qualitas
impugnati ac dicitur non."

Q. Were not those, or, rather it should be said, some of them, who had been led astray by the Arian heresy, allowed to be an exception?

A. It is said not; inasmuch as those, who were re-admitted into their former status, were such as had been deceived into heresy, or on whom force had been used, and therefore their error was not wilful⁶.

Q. What course was taken after this period had elapsed?

A. The severity of the rule was relaxed, and by several Councils; as that of vi. Carthage, A.D. 401, touching the Cathari⁶; and of the Œcumenical Council of Ephesus, A.D. 431, towards the

guit, ut probavimus lib. 4 de Sacramento Pœnitent. c. 14, 15. Itaque multis sæculis nullus potuit esse huic quæstioni locus. Nonnulla occurrunt Hæreticorum ejusmodi exempla, ut apud Eusebium historiæ liber v. c. 35, et cap. ult. apud Cyprianum Epist. 52, can. Apost. 62, sed omnia testantur ad communionem Laicam tantum admissos."—*Morin. Exercitat. v. de Ordin. iterat. c. x.*

⁶ " 'Exceptis autoribus hæreseos, quos error excusare non poterat; quod constaret eos, qui reciperentur, hæreticos non fuisse.'—*S. Jerom. Dialog. adv. Lucifer.* And so S. Athanasius ad Rufinian. 'Qui vero non auctores, sed necessitate et violentiâ compulsi fuissent, visum est quidem illis ignoscendum, et in Cleri locum restituendos, maximè cum probabilem defensionem, et excusationem dederint.'—*Ibid.*

⁶ " 'Si aliquando venerint ad Catholicam Ecclesiam Cathari, placuit eos ordinatos sic manere in Clero.'—*Labbe, tom. i. p. 1246.*

... another que
great importance, which natural

A. There is; namely, the
validity of Orders conferred by
in Heresy or Schism.

Q. Is this a question easily re

A. By no means; it is a very

Q. What does the Master of th
of the matter?

A. He says that he regards i
soluble¹.

Q. What does Morinus say, at
sideration?

A. He says he cannot find un
the early writers of the Church to

⁷ "Si quidem anathematizaverint,
predicto synodico scripto pronunciata
si Clerici fuerint. manent C

Q. Is this diversity of opinion confined to the Fathers?

A. No; the same Author adds that it is found amongst the Schoolmen also³.

Q. Will you give some examples of this; and, first, will you say, what exception is made in the Sixty-eighth (*al. lx.*) of the Apostolical Canons cited above, and which forbids, as we have noticed, a second Ordination under pain of deprivation?

A. The Canon excepts those who had been ordained by heretics; and, to all appearance, absolutely⁴.

Q. How is this Canon understood by some?

A. As referring to those heretics who did not use the proper Matter or valid Form.

Q. Why so?

A. Because it couples those who had been baptized by heretics along with those who had been ordained by them; and it is matter of cer-

Patrum de hâc re pronuntiata, varia praxis, ita ut aliquando in praxi videantur inter se committi, his uno modo docentibus et facientibus, aliis contrario."—*Exercitat. v. de Ordin. Iterat. c. 1.*

³ "Antiquissimorum etiam Scholasticorum de hâc quæstione definitiones multis modis, et aliquando contrariis diversæ fuerunt."—*Ibid.*

⁴ Εἰ μὴ δείξοι παρὰ αἱρετικῶν αὐτὸν ἔχειν τὴν χειροτονίαν· τοὺς γὰρ παρὰ τοιούτων βαπτισθέντας ἢ χειροτονηθέντας, οὔτε πιστοὺς, οὔτε κληρικοὺς εἶναι δυνατὸν.—*Cotel. tom. i. p. 451.*

found in early times corrective
taken even in its widest sense?

A. It is said there is no de-
limiting the application of the e.

Q. What did the Council c
concerning the Cathari?

A. It decreed in the Eighth ()
who had been Ministers among
received with Imposition of Ha
pliance with certain requiremen
had been pure ⁶.

Q. But Imposition of Hands
applicable to Penance, Confirmat
diction (εὐλογία), as well as to O
application is considered to be inte

A. Not Penance, in the opinio
as the Canon does not refer to th
the Schism had and .

Confirmation; for if the Orders of those in Schism or Heresy were regarded as valid, their Confirmation could hardly be regarded as invalid. Much less can it, he thinks, be understood of Benediction. It remains, therefore, that the term is to be understood here as applicable to re-ordination⁷.

Q. Is there any evidence to be adduced in confirmation of this interpretation?

A. There is; namely, a synodical letter of the Council, that is, of Nicæa, to the Church of Alexandria, which says of those Bishops and Presbyters, who had been ordained by Meletius in Egypt, a schismatic coming under the same rule as the Novatians or Cathari, that they were not to be re-admitted to the discharge of their sacred office until they were authorized by a "more real and true Ordination⁸."

Q. Can you give any further confirmation of this view?

A. Yes; it is confirmed by a letter of Theo-

⁷ "Tarasius Patriarcha χειροθεσίαν pro εὐλογία, benedictione, sumit. Sed significatio planè insolens. Nullo enim exemplo docebitur χειροθεσίαν, cum agitur de admissione Hæreticorum ad Ecclesiam, εὐλογίαν significare; multo minus cum de Clericis. Quis audivit unquam Presbyteros Hæreticos per solam εὐλογίαν in Ecclesiam admissos."—*Morin. Exercitat. v. de Ordin. iterat. c. xii.*

⁸ Μυστικωτέρῃ χειροτονίᾳ βεβαιωθέντας.—Labbe, tom. i. p. 440.

—, and further still

A. Yes; "In pursuance of the
dore, Bishop of Oxyrynchus, re-
Meletian proselytes upon their
Church, as Valesius shews out
and Faustinus's petition to the
dosius¹."

Q. What is Dupin's note upon this?

A. "Valesius has well proved
a new Ordination²."

¹ "Interpretationem istam validissime
Theophilus Alexandrinus Patriarcha S. Hiero-
nimo in additis ad Balsamonem, 'Declaravit
quod quidam eorum, qui se Catharos no-
ad Ecclesiam accedere.' Theophilus int-
sit in hac causâ faciendum
ergo magis."

Q. What is the interpretation given by Gratian?

A. Gratian interprets the Nicene Canon of Ordination³.

Q. What is the gloss, which is found in the Latin version of the "Acts of the Council of Nicæa" by Gelasius, a Presbyter of Carthage?

A. That Ordination is to be understood⁴.

Q. Is the foregoing construction of the Canon accepted by all?

A. It is not. No few interpret χειροθεσία of simply Benediction, or Reconciliation⁵.

Q. What is the observation of S. Innocent I. upon the Nicene Canon?

A. That it applies only to the Novatians, and

³ "Si qui voluerint venire ad Ecclesiam Catholicam ex Novatianis, placuit sancto Consilio, ut ordinentur, et sic maneant in Clero."—*Decret.* par. ii. caus. i. Quæst. vii. (Lips. 1879, par. pri. p. 431.)

⁴ "Placuit sancto Concilio, ut ordinentur, et sic maneant in Clero."—*Labbe*, tom. i. p. 431.

⁵ See Catalani on the Council of Nicæa, where the Canon is discussed at great length, as being "gravissima quæstio."—*Concil. Œcumen.* pp. 85—89, Romæ, 1736. We have already noted the observation of Tarasius, Patriarch of Constantinople, at the Council of Nicæa, A.D. 787, when the Canon was read, Μήπως ἐπ' εὐλογίας ἐνταῦθα λέγει, καὶ οὐκ ἐπὶ χειροτονίας, to which we shall have occasion to refer again.—*Act. i. Labb.* tom. iv. p. 51. See also Hallier, *de Sacr. Ordin.* par. ii. s. v. c. 5; and Drouven, *de Re Sacrament.* l. viii. c. iv. s. 1.

... decrees in its first Canons
Arian Priests and Deacons as well
be sound in the Faith, and of blame
be admitted to continue their ministry
having received the benediction of the
Church⁷.

Q. What is here meant by Benediction?

A. Ordination has been understood
meant.

Q. What proof is given of the correctness
this interpretation?

A. In the third Canon of the same
the word is so used⁸.

⁸ " Possum vero dicere, de solis hoc No-
præceptum, nec ut aliarum hæresum clericis
Nam, si utique de omnibus ita definirentur
& Novatianis aliisque hæreticis
suum ordinem "

Q. There is a Letter of Innocent I. to Alexander of Antioch (circ. A.D. 413) on the same matter. What is his decision?

A. His decision is, that those returning to the Church from the Arian heresy were not to be allowed to resume the Ministerial Office, in that they had not received that "plenitude," or "perfection," of the Spirit, which is essential to the due discharge of its duties⁹.

Q. What is the conclusion drawn from this Letter?

A. Some have concluded that Innocent denied the validity of the Orders of those ordained in heresy by the Arian Bishops¹⁰. Others consider that he merely held the Orders to be des-

dens est benedictionem esse ipsam Ecclesiæ consecrationem."—*Morin. par. iii. Exercitat. v. de Ordin. Iterat. c. vii.*

⁹ "Quoniam quibus solum Baptisma ratum esse permittimus, &c., nec Spiritum Sanctum eos habere ex illo Baptismate, illisque mysteriis arbitramur, &c. Nec dare ejusdem plenitudinem possunt, quæ maximè in Ordinationibus operatur, quam per impietatis suæ perfidiam perdiderunt."—*Ibid. cap. vii.*

¹⁰ "Solum igitur Hæreticorum Baptisma ratum est, quia solum Characterem imprimit. Sed Ordinatio illorum potissimum est irrita; eo quod ex Innocentii principio Hæreticus Spiritum S. dare non potest. Sed per Ordinationem Spiritus S. plenitudo traditur. Quâ ratione Hæreticus, qui Spiritum Sanctum dare non potest, dabit ejus plenitudinem, quâ opus est ut Ordinationis Character imprimatur?"—*Ibid.*

— *recommenda, ne*
 Epistle to Boniface, by a Council he
 that the Donatist Clergy should
 back into the Church in their own
 though they had been ordained
 Church¹.

Q. And what was the mind of S.
 Great?

A. He held with S. Augustine².

Q. Re-baptizing and Re-ordaining,

¹ "Duo tantum videtur intendisse Innocentium, tantum abesse ut collata ab hæretico suscipiente sanctificaverit, quin potius contaminaverit. Alterum est, nec executione stante generali Ecclesiæ regulâ, redeuntibus vel ab hæreticis ordinatis, reddi, nec ad hædignitatem, communionem clericalem, privilegia recipi."—*Hallier*, par. ii. § v. c. 5

placed on the same footing by S. Augustine and S. Gregory?

A. Yes; excepting that in the latter case the proper Minister was an essential; that is to say, the Originator of the Heresy or Schism must have received valid Orders in the Church.

Q. Can such a view be said to have prevailed generally even in the time of S. Augustine?

A. It cannot⁴.

Q. But does it not seem to have been in harmony with the practice of the African Church?

A. It does appear so; from the Thirty-fifth Canon of an African Council held at the end of the Fourth Century, which is to the same effect⁵.

Q. Is there not ground for believing that from about this period the question of the validity of

⁴ "Quis cum leget sententias et loquendi formulas multorum sanctorum Patrum de Ordinationibus ab ejusmodi hominibus collatis prorsus contrarias, non statim colligat, contrarium eos sensisse de Ordinationibus illi sententiæ, quam habuit de Baptismo S. Augustinus? Consequenter, cum voluerit S. Augustinus significare ejusmodi de Baptismo loquendi formulis Baptismum ab Hæreticis et impiis validè extra Ecclesiam dari et accipi, licet illicitè et inutiliter; voluerunt alii Patres contrariis formulis significare Ordinationes ab ejusmodi hominibus collatas esse irritas et invalidas, nihil dare, nihil efficere."—*Morin. Exercitat. v. c. vi.*

⁵ "Propter pacem Ecclesiæ et utilitatem, ut qui in ipsis Donatistis clerici ad Catholicam unitatem transire voluerint . . . in suis honoribus suscipiantur."—*Drouven. de Re Sacrament. l. viii. Quæst. 6, cap. 4, s. 1.*

for the determination of a question and of which a final decision was made. In the East the long discussion, which took place at the Second Council of Nicæa, in 787, when Tarasius, Patriarch of Constantinople, some have regarded as an Ecumenical Council, evinces that the feeling in the East was different from that of the West.

Q. Will you briefly state the question to which you allude?

A. I will. As observed above, the Canon having been read, Tarasius did not Re-ordination, but, perhaps, the word *εὐλογία* (eulogia) was intended by which it follows a long debate upon the Re-ordination of Heretics and Schismatics. In the debate Tarasius instances Meletius, who was ordained by the Arians, and who

let us receive those, who have been ordained of Heretics, as Anatolius was received." Subsequently Tarasius observes, "that many who sat in the Sixth Holy Synod were created of Sergius, Pyrrhus, Paul and Peter, teachers of the heresy of the Monothelites, but the Fathers anathematized only the four themselves." The conclusion arrived at by the Synod was, that the originators of Heresies and Schisms, on submission to the Church, should be denied the exercise of their office, but that those who had been led astray, should be received as Clerics and their Orders admitted⁷.

Q. What does it appear may be said of the decisions of the Church as to the solution of this abstruse and difficult question?

A. It may be said, that each separate case seems to have been decided on its own conditions.

Q. And that the same rule was not applied to all Heresies and Schisms?

A. It was not; but the Church, as matter of fact, as Bingham says, "had different methods of procedure in different cases, regard being especially had to the virulence of each particular Heresy or Schism⁸."

⁷ Concil. Nicæa, ii. Act i. Labbe, vol. iv. pp. 51—75, Paris, 1714.

⁸ "Non enim licet a privilegio uni hæresi concessio ad aliam hæresim argumentari."—Morin. par. iii. Exerçit. v. c. ii.

admitted that their (sometimes severe, from their great Schism and Heresy⁹.

Q. What is the admission equivalent

A. It is equivalent to an admission in some cases in the early Church re-ordered.

Q. Was not a different rule applied at their first rise, and, subsequently, heresies were confirmed?

A. It was so; for the peace of the (

Q. What determination has been arrived at, and been in force, in East with respect to Heretical and Schismatic divisions?

A. It has been determined, in accordance

⁹ "Fatemur equidem Patres -
dam in Hæreticos"

the decision, named above, of the Second Council of Nicæa, that if the Orders of those ordained in Heresy or Schism have been conferred according to the requirements of the Church as to Matter and Form, they are to be accounted as valid, though irregular, on their return to the Church, provided that the originators of the Heresy or Schism, as has been observed, have been duly ordained².

Q. How long has this conclusion been arrived at?

A. For some 600 years³.

Q. You mean a conclusion arrived at by general consent rather than formulated by conciliar decree?

A. Yes⁴.

Q. To whom also may the observations made here of those ordained in heresy or schism be applied?

A. To those who have been simoniacally ordained.

² "In ejusmodi ordinationibus, si cætera secundum formam Ecclesiæ adfuerint, solumque hæreseos crimen Ordinationi imputetur, non ideo vitatur Ordinationis substantia, sed Character perfectus et integer ingeneratur, illius tantum usus interdicitur."—*Morin. ibid. c. viii.*

³ "Ab annis quadringentis, omnibus Scholasticis voce et scripto in eam conspirantibus."—*Ibid.*

⁴ "Hactenus tamen nullo Ecclesiæ decreto quæstio tam perplexa et obscura decisa est. Sed tam multorum

and as is prescribed in Holy Sc
be well to ask, Is it meant that
is, of Bishop, Priest and Deacc
degree, separately, a Sacrament

A. It is so; Ordination in e
grees is a Sacrament.

Q. If this be so, does it not
number of the Sacraments or 1
Church, which are reckoned a
East and West, is nine?

A. It does not; Order being
Sacrament in the enumeration of
of the Church ⁶.

Doctorum concors et tam diuturna ec
instar legis, quam dissensu nostro
lumus, nec debimus."—*Ibid.*

⁶ "De Excommunicatis, Suspensi
ner fore indicium fore 21

Q. Have not some Latin writers raised a question as to the Diaconate being a Sacrament?

A. Yes; as Durandus and Caietan.

Q. On what ground?

A. On the ground that the Diaconate is to be regarded as preparatory and subsidiary to the Presbyterate⁷.

Q. Why cannot such reasoning be deemed sufficient or satisfactory?

A. Because the Diaconate is an Order which conveys Grace, and it has Character⁸.

Q. This leads to another question. Have not

dignè ministrandam; unde non est unum in specie infimâ, sed unum in genere, aut in specie subalternâ, seu unum coalescens ex multis partibus coordinatis."—*Giribald. Tract. ix. de Sacrament. Ordin. cap. 1.*

⁷ "Ex multis ad effectum aliquem sacramentalem directis, unum solum eundem præstat, reliqua non censentur nisi quædam *sacramentalia*, et præparationes ad illum . . . ita se habent inferiores Ordines ac Diaconatus ad Presbyteratum, qui solum attingit effectum sacramentalis Ordinationis, id est, consecrationem Corporis et Sanguinis Dominici: solus igitur Presbyteratus erit Sacramentum."—*Theolog. Uirceb. de Sacram. Ordin. cap. ii. art. 5, de Diaconat. Obj. ii. cum Durando.*

⁸ "Neque enim consecratio Corporis et Sanguinis Christi sacræ Ordinationis effectus est, sed finis. Nam effectus Ordinationis est Gratia sanctificans et Character: atqui tam illa, quam iste, non in Sacerdotio solum, verum etiam in Diaconatu, producitur; ergo non solum Sacerdotium, sed et Diaconatus verum propriumque nominis Sacramentum est."—*Ibid.*

...of ...
a Deacon to the per

Q. What is the ...
Church of England?

A. The Rubric at
"The Ordering of I
be declared unto the l
time in that Office of
whole year (except for
otherwise seem good to
tent he may be perfect,
things appertaining to th
istration."

Q. And what does it
the Priesthood?

A. It is said, "If he
diligent in executing" th
"he may be ad-"
Ord.

Q. Is not the period of Twelve months a much shorter time of probation than was usual formerly?

A. It is. The age for the Diaconate, as has been already given, was at one time universally fixed at Twenty-five; and an interval of five years was very generally adopted before promotion to the Presbyterate⁹.

Q. And is it not now exceptionally short?

A. We have shewn above that it is so.

Q. One other question requires to be asked here. You have shewn Order to be a Sacrament; and each of the three Hierarchical Orders to be separately a Sacrament. Is not Order a Sacrament of chief importance?

A. It is of so great importance, that apart from it, to say the least, some other Sacraments would cease to be; the Mysteries of God, as revealed, could not be celebrated; neither could all the means of Grace be administered¹.

⁹ This rule seems to have been widely recognised after the Eighth Century, since it is found in the Gelasian Sacramentary, and in the Pontificals of Egbert, S. Dunstan, Jumièges, Noyon, Cahors, Vatican. ap. Muratori."—*Dict. Christ. Antiq.* Smith, Art. "Holy Orders."

¹ "Sine eo nec verum Corporis et Sanguinis Christi haberetur Sacrificium, nec daretur potestas dimittendi peccata; neque etiam haberet Ecclesia ministros, qui alia dispensent Mysteria Sacra."—Fejer, *Nexus Doctrinae de Ordin.* s. 73.

spect, have they, or any of the
in the same light?

A. They have been so viewed
vines of the Latin Church; in
the Subdiaconate.

Q. You say, some Divines of the
I conclude, then, that this opinion
others?

A. It is. Some affirm, as
Buonaventura: some express the
fully, as Cardinal Bellarmine and
deny, as Drouven and Arcudius².

Q. Can you give any substance
denying to the Minor Orders that
a Sacrament?

A. Yes. (*a*) East and West

² Bellarmine observes of the Subdiaconate
vero de Subdiaconatu non est tantum
de Diaconatu. Nam nec in Scripturis

as to their number, names and character. (*b*) In the early Church they have not always been the same as subsequently. (*c*) Some of them, as we have elsewhere shewn, have been suffered to be neglected and to be in abeyance without remonstrance. (*d*) In the Latin Church, as well as in the Greek Church, the functions peculiar to some of them have been discharged by the Hierarchical Orders, as that of the Exorcists by Priests. (*e*) Anciently the Cantores were named as an Order, as in the Apostolical Constitutions; and the Fathers who lived near to the Apostles do not even name the Acolyte as an Order. (*f*) In the Latin Church the Minor Orders are not conferred by the Imposition of Hands. (*g*) They do not convey grace *ex opere operato*, but only *ex opere operantis*. (*h*) Lastly, they cannot be shewn to be *jure divino*, because none of them are so much as named in Holy Scripture³.

³ "Nam Sacramenta immediatè instituere solus Ille potest, qui solus potest elementis sensibilibus gratiæ conferendæ virtutem communicare, atqui quatuor Minores Ordines, divisim ac formaliter sumpti, non sunt a Deo immediatè, sed ab Ecclesiâ progressu temporis instituti. Eâ ergo ratione Sacramenta dici non possunt, et quidquid Gratiæ suscipientibus conferent, non ex opere operato, sed ex opere operantis consequuntur; quod si cui scholarum præjudiciis occupato displiceat, sentiat, per nos licet, contrarium; caveat tamen, ne Christo injuriam irroget, ritus, non ab Illo, sed ab Ecclesiâ institutos, pro veris Sacramentis habendo." — *Drouven. de Re Sacrament.* l. viii. par. ii. s. 2, c. 4.

the Lector, Cantor, Lampadarius simply as "other orders which before the Priesthood." The e: tives the idea of the latter b Sacraments⁴.

Q. What custom prevails with conferring Orders, which marks tinction between Orders which : and those which are not Sacrame:

A. The former are conferred w tuary ; the latter, as specially not of Thessalonica, are conferred ou tuary⁵.

Q. What reason does he add Hierarchical Orders being confer Sanctuary ?

A. Because of the Plenitude of to them, the Perfectness of the Gi

Q. Although the Minor Orders are not Sacraments, it may be well to enquire briefly, By what outward Signs have they been conferred; and first, in the Latin Church?

A. The Subdeacon. The Bishop delivers to him an empty Paten and Chalice; the Archdeacon a little Pitcher, a Basin and a Towel; being the emblems of his Office, as assistant at the sacred Mysteries.

The Acolyte. The Bishop or the Archdeacon delivers to him a Candlestick and Candle, as charged with the lighting of the Lights; and also an empty Pitcher, as having to carry the Wine to the Church.

The Exorcist. The Bishop delivers to him the Book in which the Exorcisms are written, with the words, "Receive and commit to memory, and have power of imposition of hands upon one possessed, whether baptized or a catechumen."

The Reader. The Bishop delivers to him the Codex out of which he is to read, saying, "Receive and be a Reader of the Word of God."

The Ostiarius. The Archdeacon delivers to him the Keys of the Church, saying, "So act, as one who must give account to God for the things which are opened by these Keys."

Greeks in conferring the Minor Orders of the Subdeacon, the Lector, and the C

A. The Imposition of Hands, which panied by prayer⁶.

Q. Is there no delivery of the In with the Greeks?

A. There is; but it is after Ordinati

Q. How is the diversity of practice the Greeks and the Latins to be accoun

A. In the East, it is said, the Apost of ordaining the Three chief Orders wa in ordaining the Minor Orders. In the mode of creating Magistrates a Romans by the delivery of the Instr Office was followed¹.

⁷ Labbe, tom. i. p. 979. The Psalmist i

Q. Is the diversity justifiable?

A. It is; seeing that not one of the Minor Orders is of Divine or Apostolical, but only of Ecclesiastical, appointment.

Q. What is the practice of the Coptic, Syrian Jacobite, Maronite, Nestorian and Armenian Christians?

A. The Imposition of Hands is used in the Ordination of a Subdeacon by all. In ordaining a Lector, the Syrian Jacobites, the Maronites, the Nestorians lay on Hands or a Hand; the Copts and Armenians do not so, but deliver the Book out of which he is to read the Lessons. The Cantor with the Copts is ordained with the recitation of a Prayer only: the Syrian Jacobites and the Maronites deliver the Psalter. The Armenian practice, excepting as to the Subdeacon, agrees with the Latin; the Instruments of Office being delivered to the Ostiarius, Lector, Exorcist, and the Acolyte².

Q. What other question very intimately connected with Ordination, and, in particular, with the power and authority of the Episcopate, should find a place here?

A. The question of Jurisdiction.

quotidiè præ oculis habebant, imitari, quàm Judaicam; quam formulam postea Ecclesia Latina in majoribus Ordinibus antiquæ superaddidit."—*Morin.* par. iii. Exercitat. xi. cap. 5.

² *Denzinger, Rit. Oriental.* vol. ii.

and of whom they are to take care, ar
jecting of such persons unto them³."

Q. From whom is all Jurisdiction c

A. From Jesus Christ, Who is th
the Church, the Kingdom of God; a
the source and fountain of all authorit

Q. And how transmitted ?

A. Through the Apostles, whom H
sen to Himself; and, after the Apostl
those who have succeeded to their
Bishops of the Church⁴.

Q. In what words did Christ confer
and power upon the Apostles?

A. In words more than once qu
"As My Father hath sent Me, ev

³ Field, "Of the Church," Bk. v. ch. 27.

⁴ "In ipsam ergo Apostolicam auctorit
dunt Episcopi, ita nimirum, ut quidui

I you." And again, "Go ye into all the world, and preach the Gospel to every creature."

Q. Did Christ send forth His Apostles with equal power; or did He give to some, or to one, more power than to others?

A. It is clear that Christ sent His Apostles forth with equal power⁵.

Q. What may it be said that the whole world was at the first?

A. One wide and vast Apostolic Diocese; over which Diocese the Apostles individually and collectively had spiritual power and authority.

Q. Did Christ arrange and define the sphere of the labours of each Apostle?

A. There is no intimation that He did so. Any such arrangement He seems to have left to the discretion and judgment of the Apostles themselves; guided by the Holy Spirit.

Q. Are there any indications of such arrangement in the Apostolic writings?

A. There are. The Apostle S. Paul describes

⁵ "Manifestum est Christum omnes Apostolos misisse in mundum universum ad prædicandum Evangelium omni creaturæ, idque cum pari auctoritate, neque uni præ alio majorem dedisse auctoritatem in hac missione, sed quod omnes et singuli ex æquo cum eâ missi fuerunt potestate, quâ Ipse ut homo missus fuerat a Patre: 'sicut misit Me vivens Pater, et Ego mitto vos.'"—*Ibid.* c. 2.

Q. And what do we read :
—16?

A. The Apostle speaks of
the Rule" ("province") "wh
tributed to us;" and again h
boasting in another man's li
"of things made ready to our l

Q. Is there anything else to
Apostolic letters?

A. Yes; we read of Timoth
pointed to the province of Eph
as specially appointed to have
of Crete.

Q. What do we meet with in
Revelation of S. John?

A. Seven separate Asiatic Ch
represented

Holy Scripture to the interposition and guidance of the Holy Spirit in this matter?

A. Yes, in Acts xiii. 2, where it is said, "As they ministered to the Lord and fasted, the Holy Ghost said, Separate Me Barnabas and Saul, for the work whereunto I have called them."

Q. How soon is it clear, that the Church assigned to each and every Bishop fixed and certain limits, within which he was to exercise the powers committed to him, and to discharge the functions of his office?

A. It may have been during the time of S. John's sole Apostolate; which is thought to be the meaning of Tertullian when he says, "The order of Bishops, if traced back to its origin, will rest upon John as its author" (*Adv. Marc.* iv. 5). At any rate S. Cyprian says, "After the death of the Apostles a portion of the flock was assigned to each pastor which he should rule and govern." (*Epist.* xxiv. al. xlv.)⁷.

Q. And how in subsequent times was such Episcopal Jurisdiction more fully developed and more clearly defined?

A. By decrees of Councils, passed as need from time to time required.

Q. And what has, finally, been the result?

A. The result has been that each Bishop has

⁷ Theolog. Dict. Blunt, p. 382; Bailey, pp. 53, 61.

limits allotted to him.

Q. And when do you say this jurisdiction conferred?

A. It is conferred simultaneously at the Act of Consecration, when a Bishop is appointed to a particular See vacant by the death or removal of his predecessor. The two things, Power of Ordination and Jurisdiction, are inseparably connected⁸.

⁸ In the Sacramentary of S. Gelasius the Pope prays on behalf of the Bishop being ordained, "Domine, cathedram Episcopalem ad regendam Tuam." And the same we find in the Pontifical. And again, when the Pastor is ordained, "Accipe baculum Pastoralis officii; ut sis in disceptationibus piè saviens, iudicium sine ira teneas." In the delivery of the Book of the Gospel, "Evangelium et regnum vestrum."

Q. Under what two heads is the question of Jurisdiction classed?

A. Spiritual and Ecclesiastical.

Q. What is Spiritual Jurisdiction?

A. It is that Jurisdiction, which appertains to matters purely spiritual, and which is subject to the control of spiritual persons only.

Q. And of what two parts may Spiritual Jurisdiction be said to consist?

A. One part of such Jurisdiction is called "Internal," consisting in the administration of God's Holy Word and Sacraments; the other "External," which is both "coercitive" and "directive:" "coercitive, in inflicting the censure of Excommunication, Suspension and the like;" "directive, consisting in the power to make Canons and Constitutions," for the Church's well-being⁹.

Q. And what is Ecclesiastical Jurisdiction?

A. This is also concerned with the worship of God and the care of souls. But in so far as it is distinct from that which is purely spiritual, it may be defined as that Jurisdiction, which belongs in the nature of things to the Governing Power of every country; namely, to provide for the general good of the people, and in all causes spiritual and temporal to see justice done.

⁹ Mason, *Vindicat.* Bk. iv. c. 2.

Q. In what manner is it fit
Power, when called upon to ex-
cise its authority in matters E

A. It is the province of t
exercise its authority throug
those who bear rule in the Chi

Q. How is this expressed :
as affecting the Church of Eng

A. It is declared in the gre
part of the State, that "the R
of Divine right, free, and th
liberties are not to be violated "

Q. Is not the reason obvious
be ?

A. It is so. The Spiritual
poralty, as they are respecti

Q. What is meant by Habitual Jurisdiction?

A. By Habitual Jurisdiction is meant the general power inherent first in the Apostles, by virtue of their commission, and, afterwards, in those who have succeeded to them, to exercise the duties of their office any where and every where in the Church of Christ.

Q. What on this account has each Bishop of the Christian Church been styled?

A. A Bishop of the whole Catholic Church. So S. Chrysostom speaks of S. Paul as having "the whole world, every city under the sun," entrusted to him. In like manner he describes Timothy as "Bishop of the universe." S. Cyprian speaks of each Bishop as having the care of all Christ's flock. And S. Gregory Nazianzen describes S. Cyprian, as not only presiding over the Church of Carthage, but also over the West and the East and the North¹."

Q. And what is meant by Actual Jurisdiction?

A. By Actual Jurisdiction is meant the sphere in which the Bishop's Jurisdiction is exercised as defined and restricted by the Canons of the Church, the laws of the Kingdom of God.

¹ S. Chrysost. Hom. xvii. in illud, Salutat. Priscillam; Hom. vi. adv. Jud.; S. Cypr. Epist. lxxviii. al. lxxvii. ad Stephan.; S. Gregor. Nazianz. Orat. xviii. in Laud. Cypr.

ercise of it².

Q. Will you now give some leading instances of Actual Jurisdiction, in so far as it immediately touches our present subject, the Order of Order; in other words, instances of transgressions and restrictions imposed by the Church, and, very especially, as respects Episcopal authority and privilege?

A. I will. First, I may notice that a Clergyman is restrained by the Canons of the Church from all interference in the Diocese of another Bishop, either in the matter of the Ordination of a man, or of the advancement of a Clergyman to a higher Order, without the previous consent of the person's own and proper Diocesan.

Q. How is this expressed in the Canon of Nicæa?

A. The sixteenth Canon recites, "If any Bishop should dare to steal," as it is expressed

son from the Church of another Bishop and to ordain him for his own Church, the Ordination is null³."

Q. What is ἐν τῷ κανόνι ἐξεταζόμενος, as used in this Canon, said to mean?

A. Any one who belongs to the service of the Church, who lives under its rule (κανὼν), or whose name is inserted in its lists⁴.

Q. And what does the same Canon also forbid?

A. It forbids Clerics, who leave their own Church in defiance of ecclesiastical rule, being received into another Church. Such are to return to the Church they have left, and, if they refuse to do so, are to be excommunicated⁵.

³ Εἰ δὲ τολμήσῃς τις ὑφαρπάσαι τὸν τῷ ἑτέρῳ διαφέροντα, καὶ χειροτονῆσαι ἐν τῇ αὐτοῦ ἐκκλησίᾳ, μὴ συγκαταθεμένου τοῦ ἰδίου ἐπισκόπου, οὗ ἀνεχώρησεν ὁ ἐν τῷ κανόνι ἐξεταζόμενος, ἄκυρος ἔσται ἡ χειροτονία. — *Labbe, Concil. tom. i. p. 329.*

⁴ Hefele, "Hist. of Christ. Counc." Clark's Transl. vol. i. p. 424.

⁵ Ὅσοι βίψοκινδύνως, μήτε τὸν φόβον τοῦ Θεοῦ πρὸς ὀφθαλμῶν ἔχοντες μήτε τὸν ἐκκλησιαστικὸν κανόνα εἰδότες, ἀναχωρήσουσι τῆς ἐκκλησίας, πρεσβύτεροι ἢ διάκονοι ἢ ὅλως ἐν τῷ κανόνι ἐξεταζόμενοι· οὗτοι οὐδαμῶς δεκτοὶ ὀφείλουσιν εἶναι ἐν ἑτέρᾳ ἐκκλησίᾳ, ἀλλὰ πᾶσαν αὐτοῖς ἀνάγκην ἐπάγεσθαι χρῆ, ἀναστέφειν εἰς τὰς ἑαυτῶν παροικίας ἢ ἐπιμένοντας ἀκοινωνήτους εἶναι προσήκει. — *Labbe, Concil. p. 329.*

without the consent of his own
Ordination shall be invalid⁶.

Q. Is not the prohibition
considered to extend to the Ordination?

A. It is. Bishop Gratus so
said at the Council of Carthage, A.D. 253.

Q. How is it said that the text is
interpreted as to its use in the
Church?

A. It has been understood
of irregular Ordinations; of Ordinations
contrary to Canonical rule⁸.

⁶ Can. xv. "ἵνα εἰ τις ἐπίσκοπος ἐξ
ληθῇ ἀλλότριον ὑπηρετήν χωρὶς τῆς
ἰδίου ἐπισκόπου εἰς τινὰ βαθμὸν κα-
τάβηαιος ἢ κατάστασις ὡς ἔστιν."

Q. Is not the like prohibition of the Councils of Nicæa and Sardica to be read in the Canons of many Churches?

A. The prohibition was re-affirmed in many Councils held during the fourth, fifth, sixth and seventh centuries and onwards; as in that of Carthage just referred to, A.D. 345—348; of Constantinople, the second General Council, A.D. 381; of Turin, A.D. 398; of Riez, A.D. 439; of Arles, A.D. 441; in Trullo, A.D. 692. The Council of Trent punishes the offence by a sentence of a year's suspension of the Bishop who ordains, and forbids the Cleric ordained the exercise of his Orders "for so long a period as may seem fit to his own Ordinary⁹."

Q. How was it usual for such consent to be obtained?

A. By a document bearing the seal of the Diocesan, commonly called a Letter Dimissory.

Q. What was the effect of this Instrument?

A. The effect was to set a Clerk, or other person, free from his allegiance to his rightful Bi-

law distinguished accurately sacramental and canonical invalidity."—*Hefele, on Can. iv. Coun. Const. A.D. 381, vol. ii. p. 359.*

⁹ "Si secus fiat, Ordinans à collatione Ordinum per annum, et Ordinatus à susceptorum Ordinum executione, quamdiu proprio Ordinario videbitur expedire, sit suspensus."—*Sess. xxiii. de Reformat. c. 8.*

temporarily or usually, on the occasion of Ordination?

A. Not legitimately without the consent of the Bishop of his own Diocese. Consent must be signified according to the usual practice by Letters Dimissory. In some cases, indeed, consent might be assumed with sufficient reason. Further, the person to be ordained must have the intention of continuing to dwell, and to minister, in the Diocese in which the Ordination was to take place.

Q. What period of time was considered necessary to satisfy a Domiciliary privilege, as it was termed?

A. The period of time necessarily varied according to circumstances. No time was fixed¹.

¹ "Letters Dimissory," in the case especially of Clergy to be promoted to a higher office, "were merely letters testimonial or commendatory, and not truly *ἀπολυτικά*: instruments that is setting

Q. What was required of those who had to cross the sea, as, for instance, from Italy to Africa, or who had been resident in parts very remote, before Ordination, or previous to promotion to a higher Order?

A. It was required that they should have testimonials signed by five Bishops³.

Q. In the case of a Layman desirous of being ordained in a Diocese other than his own, what testimony was usual to be required over and above that of the Bishop of the Diocese in which he had been residing?

A. The testimony, as it is expressed, of the *Episcopus Originis*.

Q. Who was the *Episcopus Originis*?

A. In earlier times the Bishop of the Diocese in which the person was baptized.

Q. Why so understood?

A. Because in times, when so many were baptized as adults, the sins committed before Baptism were not accounted as an impediment

³ "Nullus aliquâ ratione transmarinum hominem penes vos (alias nos) in clericatus gradu suscipiat, nisi quinque episcoporum designatus sit chirographo."—*Sylvester I. in Synod. Roman, cited by Hallier, de Sacr. Ordin. par. ii. s. v. c. 3, art. 7.*

Hallier also cites Anastasius I. Epist. i. to the Bishops of Germany and Burgundy; S. Gregory the Great, Epist. xxv.; Alexander III. to the Bishop of Cynossema, a promontory of Doris in Asia Minor.—*Ibid.*

Bishop of the Diocese in which one
born; the reason given above being
light, when Infant Baptism became

Why was the consent of the Episcopus
required?

Because of any irregularity, which may
be contracted in youth, which would dis-
qualify a person for admission to Holy Orders.

What custom prevailed in early times,
which facilitated the ordaining or promoting of
persons from other Dioceses?

The custom, which required all persons,
clerical, when leaving their homes and
going to other Churches, to carry with them
a "Letter of Commendatory;" without which Let-
ter a new-comer was not admitted to Holy
Communion.

Were not such letters usual from the very

the mention by S. Paul of Zenas and Apollos in the Epistle to Titus iii. 13. Tertullian speaks of the Christian traveller being always provided with them and so finding on his way the "communicatio pacis," the "contesseratio hospitalitatis." The custom acted, also, like a system of passports, as a restriction upon the movements of the Clergy. The absence of commendatory Letters made a man marked ⁴.

Q. Was not residence at a great distance from a person's proper Diocesan, and for a length of time, allowed in some cases to cancel the necessity of the salutary precautions of which you have been speaking?

A. It was so, "solo scilicet domicilii jure;" as in the case of the Ordination of S. Jerome by Paulinus of Antioch; S. Jerome having been resident among the Orientals ⁵.

Q. Can you name another exception?

A. Yes; as when any one was taken away from among a foreign people and the Episcopate was forced upon him through the zeal of those who were impressed with the conviction of his great fitness for the office ⁶.

⁴ So general was the practice, and so useful was it found to be, that it is said of the Emperor Julian, that he was anxious to re-organize heathen society on the same principle, that travellers who were not Christian might likewise obtain food and shelter.—*Smith, Dict. of Christ. Antiquit.*

⁵ Hallier, Par. ii. s. v. c. 3.

⁶ Ibid.

... were the aforesaid fu
sidered binding in the eve
a Diocese falling into heresy
ing and publishing heretical
by the Church?

A. They were not so reg
Athanasius, when the Church
being overrun with Arianism
as he returned from exile, to
cities, as he went along, thou
not in his own Diocese. And
sata did the like in the time
cution under Valens. Theod
that he went about all Sy
Palestine ordaining Presbyter
setting in order whatever he
the Churches⁸.

Q. On what ground was th

a Bishop, not only of a portion of the Church of God, but of the whole Church, and bound to drive away heresy from Christ's flock⁹.

Q. Can you name a privilege extended to Bishops here?

A. Yes. A Bishop was permitted to ordain his own friends or relations, those of his own household, who had been living under his roof, and of whose manner of life and doctrine he had sufficient means of judging¹.

Q. Could a Bishop ordain his own people in another Diocese?

A. He was forbidden to do so without leave of the Bishop of the Diocese to which his people had passed, or where for a time they were located.

⁹ "Copiosum corpus est sacerdotum, concordiae mutuae glutino atque unitatis vinculo copulatum, ut, si quis ex collegio nostro hæresin facere, et gregem Christi lacerare et vastare tentaverit, subveniant cæteri, et, quasi pastores utiles et misericordes, oves Dominicas in gregem colligant."—*S. Cypr. Epist. lxxiii. al. lxxvii. ad Stephan.*, referred to above.

¹ The Council of Trent restricts the privilege in Session xxiii. ch. ix. on Reformation. "Episcopus familiarem suum non subditum ordinare non possit, nisi per triennium secum fuerit commoratus; et beneficium, quacunque fraude cessante, statim re ipsa illi conferat: consuetudine quacunque, etiam immemorabili, in contrarium non obstante."

The inclusion of one Bishop into another would be fruitful in discord².

Q. Can you give one or two notable in point?

A. Yes. The Ordination of Origen of Alexandria, by Theoctistus and A respectively Bishops of Cæsarea and ; and the Ordination of Paulinianus b phanius, by which "the whole East" turbed, are notable examples³.

Q. Is it not of importance to consider light in which the Faithful of a Diocese Clergy in particular, were viewed in the Bishop of a Diocese?

A. It is. They were regarded as one Father; servants of one master; one ruler over them in the Lord; as, property entrusted and belonging to him

² "Nam gravis iniuriæ reus est, qui de

Q. Can you not assign another reason for the restrictions named above?

A. Yes. Before a Layman can be admitted into the Diaconate, enquiry must be made into his manner of life, and before a Cleric can be raised to the higher Order of the Priesthood it must be proved that he has "used his office well" (1 Tim. iii. 13), and this enquiry can best be made in the place in which the Ordinand has been living⁵.

Q. And any other affecting the Clergy?

A. Too great facility of promotion in a strange Diocese would itself probably tend to the insubordination of the Clergy⁶.

potestatem redigere tentat; quemadmodum enim injuriam facit domino, qui ejus servum sollicitat; patri, qui filium eripit; fundi alicujus possessori, qui arbo-rem quam ipse magno studio à multo tempore planta-verit ac coluerit, in possessionem suam transfert, eoque præsertim transportat, quo fructus paritura sperabatur; ita maximam injuriam infert Episcopo, qui clericum Episcopi ex suo gradu ministrum, charitate filium, ab ejus potestate eripere suumque facere aggreditur."—*Hallier*, par. ii. s. v. c. 3, referring to the language of the Council of Vannes, A.D. 465.

⁵ "Ex eo decreto, sc. Concilii Arausicani 1, c. 2, col-ligitur ideò alienum clericum à nullo Episcopo ordi-nari licuisse, ne fortè aliquo impedimento canonico detentum, quod in notitiam proprii Episcopi venerit, ideòque ab eo à superioribus ordinibus rejectum, cum Ecclesiæ damno, et in contemptum episcopalis judicii ad superiores ordines alius promoveat."—*Ibid.*

⁶ "Tertia ratio, quam tradit Trullana Synodus, hæc est, quòd nempe ex illà usurpatione clericos insolentes

ing power of the Canons, or dispense with their authority?

A. They could not. No Bishop, however high in place, be he Patriarch, Pope, Metropolitan or Archbishop, has power to override or dispense with the Canons of the Church. One and all are subject to them.

Q. Is not this admitted even of the jurisdiction of the Pope, and by those who profess submission to him and acknowledge, not only his Primacy, but his Supremacy?

A. It is; as, for instance, is argued at great length in the works of celebrated Roman controversialists, such as Gerson, Cardinal Cusa, and Pereira^s.

Q. Bossuet, again, Bishop of Meaux, is well

^s The following passages are given by Mr. Bennett in his "Foreign Churches in relation to the Anglican: an Essay towards Reunion."—*Griffith and Farran*, 1882.

"The Pope cannot change the Hierarchical order of the Universal Church."—*Gerson*.

"The Pope has no power given him by the Canons by which he can infringe the jurisdiction of other Bishops."—*Cardinal Cusa, De Concordat. Cathol.*

"Although the Roman Pontiff, on account of the dignity of the Apostolic See, is reckoned more worthy of reverence than all other Bishops, he nevertheless is not allowed in any matter to transgress the tenor of the Canons."—*Pereira, Tentat. Theolog.*

Q. And what is the Thesis which heads the chapter, which follows the passage just given in his "De Reformatione Ecclesie?"

A. His proposition is, that Rome governs the Churches according to the canonical rules, by which she is governed.

Q. And what is the specification which gives in support of his assertion?

A. It is the best that can be adduced, the testimony of various Popes, Gregory I., Gelasius I., Leo the Great, Martin, Leo III., Leo I.

⁹ "Galli quidem nostri, æquè ac semper in Petro et successoribus eiusdem potestate."

Q. With what words does he sum up the evidence he gives?

A. He says, if he gave the testimony of all, a volume would be filled².

Q. In speaking upon the subject of Jurisdiction you have mainly, as of necessity required, treated of the Episcopate. But is not the authority of a Priest or Deacon, as conferred by such Ordination, circumscribed by the like Canonical rules and the Traditions of the Church?

A. We have already seen in passing that it is

dare, velit; ea nempè, quæ et ipsa firmavit, et universalis Ecclesiæ probavit assensus.—*S. Gelas. I.*

"Nimis improba sunt, nimis prava, quæ sanctissimis, canonibus probantur adversa."—*S. Leo. Magn.*

"Si Canones non custoditis et Majorum vultis statuta convellere, non agnosco qui estis."—*S. Gregor. Mag.*

"Canones Ecclesiasticos solvere non possumus, qui defensores et custodes canonum sumus, non transgressores"—*S. Martin.*

"Ego me illis (Concilii Patribus Chalcedonensibus) absit ut præferam, sed etiam illud absit, ut cœquare præsumam."—*S. Leo III.*

"Non potuimus præfixos Patrum terminos immutare."—*S. Leo IV.*

"Romana Ecclesia semper Sanctorum Patrum sincerissimas auctoritates in omnibus actibus suis sequitur."—*S. Nicholas I.*

For References see Bossuet, *Defens. Declarat. Cler. Gallican.* par. iii. l. xi. c. 3.

² *"Verum hæc tractatio in volumen excrescet, si omnia congerimus."*—*Ibid.*

of previous Councils;
of other and later Councils;
straining within definite limits
Priests and Deacons.

Q. And have you not notice
vision, as required by the Church
sons entering Holy Orders, will
necessarily limit the sphere of
Deacons?

A. Yes; the requirement of ordination.

Q. One more question here.
the Diocese in matters touching
tion are subject to the Bishop
and Ruler; but can the Bishop
Laws and Ordinances in such
own and sole authority?

copacy is in no wise a synonym with Autocracy³.

Q. You have defined above the Matter of Holy Order so far as it is of the essence of the Sacrament, and also the Form; and you have been led to speak of ceremonial observances, which have been for some centuries extensively practised. But are there not other ancient and significant customs that should be noticed here?

A. There are. I will name some chief ones.

Q. What is the first to be noticed?

A. The Sign of the Cross of Jesus.

Q. Has this been in general use in conferring Order?

A. It was of universal use in the Primitive Church, like as it was used in Baptism and in Confirmation and other Sacraments⁴.

³ Field, "Of the Church." To this effect we read the Twenty-third Canon of the Fourth Council of Carthage, "Ut Episcopus nullius causam audiat absque præsentia Clericorum suorum, alioquin irrita erit sententia Episcopi, nisi Clericorum præsentia confirmetur."—*Labbe, Concil. tom. i. p. 980.*

⁴ Κὰν ἀναγεννηθῆναι δεή, σταυρὸς παραγίνεται· κὰν τραπεῖναι τὴν μυστικὴν ἐκείνην τροφὴν, κὰν χειροτονηθῆναι, . . . πανταχοῦ τοῦτο τῆς νίκης ἡμῖν παρίσταται σύμβολον.—*S. Chrysostom. Hom. liv. (al. lv.) in Matth.*

is being made on the head of the candidate

not the use of the Sign of the Cross in
is still very general?

is the practice of the Greek and Latin
; and with the Orientals, the Copts,
ns, the Nestorians and the Armenians.

and is there not good reason for this ob-
?

here is the like reason for its observance
ation as in Baptism and Confirmation.
ps the Ordinand as the soldier of the
i, ordained for the express purpose of
ing the good fight of faith^e."

What have you to say of the use of the
in conferring Orders?

it is a question that has been much con-
ed.

Q. Is it at this time practised among the Greeks?

A. It is not.

Q. Is it to be gathered from any ancient writer that it has been in use with the Greeks in time past?

A. It is not; although the Ritual of Orders has been described with no little exactness by some of their writers, as the Author of "The Ecclesiastical Hierarchy" and the Compiler of the Apostolical Constitutions⁷.

Q. What do we read in S. Chrysostom?

A. In his Commentary on the First Epistle to Timothy, S. Chrysostom, when dwelling upon the symbolism of Unction, remarks, that Christians are anointed in Holy Baptism to signify

⁷ Habert observes, "In S. Dionysii, Areopagita ne sit, at profecto vetus est scriptor, Ecclesiasticâ Hierarchiâ, describuntur satis accuratè cæremoniæ trinæ illius Ordinationis Hierarchicæ, Diaconi, Presbyteri, et Episcopi seu Pontificis, vel usque ad Genuflexionis discrimen: De Unctione ne Syllaba quidem."—*Archiepiscopat. Dissert. de Unctione*.

"Collector Apostolicarum Constitutionum, qui certè antiquus negari non potest, multò verò minus Antiquitatis studiosus: in Ordinatione tam Presbyteri quam Episcopi Unctionis nullatenus meminit."—*Ibid*.

And again, "In plerisque Ordinationibus, quæ a Græcis auctoribus referuntur, aliarum quidem cæremoniarum ut Impositionis Manuum et Genuflexionis mentio, nulla verò Unctionis: quæ satis celebris et luculenta est, ut referri promereretur."—*Ibid*.

pensation⁸.

Q. What does Simeon of Thessalonica

A. Simeon discusses at great length of Ordination, and distinctly says of it that it is not used⁹.

Q. And is no mention of the Unction used, to be found in their Rituals?

A. There is not any¹.

Q. But has not the Sacrament of (termed Unction (*χρίσις*) by Greek writers

A. It has been so termed, as by Nazianzen² and others; but it has

⁸ Τοῦτ' ἔφ' ἡμεῖς, ὅταν βαπτίζομεθα· τότε πνέομεν. Τὸ δὲ καὶ εἰς τὸ ἐξῆς τοῦτου ἀποκνέεσθαι σπουδῆς. Διὰ τοῦτο καὶ τὸ παλαιὸν μὴ οἱ ἱερεῖς, τῆς ἀρετῆς σύμβολον διδόντες, ὅτι τὸν ἀποκνεῖν δεῖ.—*Hom. ii.*

⁹ Οὐ χρίονται οἱ χειροτονοῦμενοι αἰσθητῶς.—*Unguent. cap. lxxvii.*

¹ "Libri siquidem omnes Rituales, Euch

cluded for the foregoing reasons, that the word is not to be taken as implying the use of the material Unction, but mystically, of the spiritual and invisible Anointing of the Holy Ghost.

Q. Is the use of the Unction in Ordination ancient with the Latin Church?

A. It is very ancient. S. Leo the Great speaks of the Anointing of the Priesthood now as "more sacred" than the Anointing of the ancient Law³. S. Gregory the Great is very express, referring to the unction of Saul and of Samuel⁴.

Q. Is the practice named in ancient Rituals?

A. We meet with it in the Sacramentary of S. Gelasius, accompanied with a Form, in the *Consecratio Manuum*, though the express mention of its use occurs only in the Ordination of a Subdeacon. In the Gregorian Sacramentary it occurs in like manner in the *Consecratio Manuum* at the Ordination of a Priest⁵.

³ "Nunc et ordo clarior Levitarum, et dignitas amplior seniorum, et sacratior est Unctio Sacerdotum."—*Serm. viii. de Passion. Dom.*

⁴ "Hoc profecto hæc Unctione exprimitur, quod in Sanctâ Ecclesiâ nunc materialiter exhibetur, quia qui in culmine ponitur, Sacramentum suscipit Unctionis."—*Lib. iv. c. 5, in 1 Reg. c. x.*

⁵ The two Forms are similar; the latter is as follows, "Consecrentur manus istæ, quæsumus, Domine, et sanctificentur per istam unctionem, et nostram benedictionem, et quæcunque benedixerint, benedicta sint, et quæcunque sanctificaverint, sanctificentur per Domi-

rituals are concerned.

A. It seems not to be so. He admits, verifying the Gregorian, that the Unction is used in the Ordering of Presbyters in the Syrian Sacramentary. The earliest authority cited by him is the Pontifical of Egbert.

Q. Is not Habert more express upon ancient Latin Rituals?

A. He is; and he does not admit that the rite was in general use in the Latin Church

“*in nomine nostri Jesum Christum Filium tuum.*”—*Index Roman. Murator. Venet. A.D. 1748, p. 414.*

⁶ “*Sequitur Unctio sacra, quam, uno aut altero modo, constanter præscribunt antiqui recentesque rituales. Et quidem antiqui ex chrismate, aut ex oleo, aut ex chrismate faciendam: recentiores verò ex oleo aut ex oleo catechumenorum.*”—*De Antiq. Eccles. l. i. c. viii. art. ix.*

⁷ “*Nulla ex Oleo aut ex Chrismate Unctionis: in Ordine Romano; nulla in Pontificali; nulla in Ritibus antiquorum monumentis, qui ex professo de Ritibus (*

Q. What does the Anointing signify?

A. The excellency of the Priestly Office and the Dignity of the Priest as the "Anointed of the Lord," and the plenitude of Grace bestowed for the work whereunto the Ordinand is called.

Q. Has it been customary for Bishops and Priests in the Latin Church, where the Unction is used, to be anointed in like manner?

A. Not so; the custom has been for Bishops to be anointed on the head and the hands; Priests on the hands only.

Q. Why so?

A. Because the head is the source and spring of action, and the Episcopate is the source and spring of authority to the Priesthood. The Hands are anointed as indicative of that "abounding in the work of the Lord," which the Apostle speaks of in 1 Corinth. xv. 58.

Q. Is there any other distinction?

A. Yes. Priests are anointed with the Holy Oil: Bishops are anointed with the Chrism.

Q. How have Orders been received?

A. Kneeling.

Q. Where in the Church?

A. Before the Altar, within the Sanctuary or the Bema, as the Greeks say; that is, in the Or-

cæcâ profiteri posset."—*Archierat. Dissert. de Unct. Observat. ii.*

ended, it was usual for the Clergy to
the person newly ordained with the Kiss
9."

In the Consecration of a Bishop what
was customary with the Book of the
?

It was held over the head of the Bishop to
be consecrated, whilst the Prayer of Consecration
was pronounced.

Is the custom very ancient?

We find it described in the Apostolical
Constitutions, in the Fourth Council of Carthage,
Chrysostom and the Author of the "Ec-
clesiastical Hierarchy".

By whom was the Book held?

The Apostolical Constitutions say by the

αἵρετοι χειροτονίαι ἐν τῷ τοῦ βήματος, καὶ ἐν τῇ
—Simeon. *Thessalon. de Sacr. Ordin.*

ἐν τῇ χειρὶ πάντων αὐτὸν φιλησάντων τῷ

Deacons: the Council of Carthage says by two Bishops².

Q. And was the custom general?

A. It was; and it has been retained in the Greek and Latin Churches³.

Q. Does the custom prevail among the Orientals?

A. It does so with the Syrians, Nestorians and Armenians⁴.

Q. Is the Book open or closed?

A. Some Rituals require it to be open; as in the Apostolical Constitutions. Some give no direction; as with the Syrians and Nestorians. Some direct that it shall be closed; as the *Ordo Romanus*.

² Τῶν δὲ Διακόνων τὰ Θεῖα εὐαγγέλια ἐπὶ τῆς τοῦ χειροτονουμένου κεφαλῆς ἀνεπτυγμένα κατεχόντων.—*Lib. viii. c. 4.* “Duo Episcopi teneant Evangeliorum codicem super caput ejus.”—*Can. ii.*

³ Ἀναπτύσσει τὸ Εὐαγγέλιον ὁ Ἀρχιερεὺς, καὶ ἐπιτίθῃσιν τῇ κεφαλῇ καὶ τῷ τραχήλῳ τοῦ χειροτονουμένου, συνεφαπτομένων καὶ τῶν ἄλλων Ἀρχιερέων.—*Eucholog. Goar. p. 302.* “Consecrator, accepto libro Evangeliorum, illum apertum, adjuvantibus Episcopis assistantibus, nihil dicens imponit super cervicem et scapulas Electi.”—*Pontifical. Roman.*

⁴ “In hoc observando ritu, non Græci solum, sed et omnes passim Orientales, Jacobitæ, Nestoriani, cæterique (qu. the Copts; see Denzinger, vol. ii. Wirceburgh, 1863) consentiunt.”—*Drouven, de Re Sacrament. l. viii. par. ii. s. 6. c. 1.*

...subjected to the
a bishop is to rule the Church
Christ, as a good Shepherd;
the Word of God is to be the law
him⁶.

Q. Is there not in some Ritual
livery of the Book of the Gospel
of the Priest to be consecrated a

A. There is, as in the Sacrament
Gregory⁶.

Q. Is not this retained in the Ritual

A. It is; and it is accompanied
form of address.

⁶ Δηλοῦντος τοῦ ἔργου, ὡς τὸν Χριστὸν
κεφαλὴ τῆς Ἐκκλησίας γινόμενος, καὶ τὸ
στοῦ χρὴ εἰδέναι τοῦτον, καὶ πάντων
ὡς ἐγχαρῆ, ἐπεὶ καὶ
... ..

Q. Is not the bestowal of a Ring on the Bishop elect another ancient ceremony?

A. It is. We find it in the *Ordo Romanus* and the *Gregorian Sacramentary*.

Q. What does it express?

A. It is a symbol of dignity⁷. It is a token of trust and of transmission of office and authority. Pharaoh took off his Ring and gave it to Joseph as a mark of honour⁸. It is the seal of faith⁹. It is a token of the inseparable union between the chief Pastor and the Church¹. It is an emblem of the Holy Spirit².

Q. Is there not another Ritual practice in the Ordination of a Bishop, which it is important to notice?

A. There is the delivery of the Pastoral staff.

Q. Is this very ancient?

A. It is. It has been for long time used in East and West. In the *Sacramentary* of S. Gre-

⁷ "Dignitatis insigne."—*S. August. de Civitat.* l. iii. c. 19.

⁸ "Quid enim sibi vult annulus digito ejus insertus, nisi ut intelligamus pontificatum ei fidei esse delatum, ut alios ipse signaret."—*S. Ambros. l. de Joseph.* c. vii.

⁹ "Accipe annulum fidei scilicet signaculum."—*Sacrament. Gregor. Ordin. Episcop.*

¹ "Quatenus sponsam Dei, videlicet Sanctam Ecclesiam, intemeratâ fide ornatus illibate custodias."—*Ibid.*

² "Lustrans universa in circuitu pergit Spiritus, et in circulos suos revertitur."—*Ecclesiast.* c. i.

which he was not entitled to.
quently referred to by Ecclesi

Q. In the Latin Ceremony
cluded, the Consecrating Bishop
upon the head of the Bishop
use of the Mitre, or Head Piece
if primitive, was it general?

A. An ancient use cannot
such use was exceptional.

³ "Accipe baculum Pastoralis
rigendis vitiis piè sæviens, Judic
in fovendis virtutibus auditorum
in tranquillitate severitatis censum
Murat. tom. ii. p. 442.

⁴ Ἀραγε τὴν βακτηρίαν ἐκ τῆς χεῖ
ἐστὶν ἁγίας ποιμαντικῆς, ἥς αὐτὸς
Labbe, tom. v. p. 1065.

⁵ Hugh of S. Victor observes, *De*
"In quo baculo tria notantur cu

Q. What have you to say of the ancient use?

A. Polycrates, Bishop of Ephesus, is cited by Eusebius the historian as describing in a letter to Victor and the Roman Church, A.D. 192—202, "S. John, who leaned upon the Lord's breast, and who was a Priest," as "wearing a Plate of Gold" after the manner of the High Priest among the Jews. "Epiphanius says the same of S. James, the brother of our Lord, who was ordained the first Bishop of Jerusalem, that he wore such a Plate of Gold upon his head; and the same is said of S. Mark the Evangelist⁶."

Q. What is said of Paulinus, Bishop of Tyre, at the consecration of the celebrated Church of Tyre at the beginning of the fourth century?

A. In the panegyric addressed to him on this occasion Paulinus is described, as we read in the same historian, as "crowned with the celestial Diadem of glory, anointed with the holy Unction, and clothed in the sacerdotal robe of the Holy Spirit."

Q. Why can we not trust this passage as one to be taken literally, but must rather interpret it as highly rhetorical and figurative?

A. From the circumstance, named above, that the Anointing of the Priesthood was not customary in the East.

⁶ Lib. iv. cap. xxiv.

...is that exception i
A. The Patriarch of Alexar

Q. What does Simeon of T
the fifteenth century?

A. He says that with this
Greek Ecclesiastics perform the
the head uncovered⁸.

Q. What does Menard say
Sacramentary?

A. He says that the Mitre
in use in the Latin Church for
after Christ as a settled custo
may have been an occasional u
by Gelasius, A.D. 500: for writ
banus Maurus, Amalarius, and
entered fully into the subject
of the Clergy, do not mention it

⁷ "A mitrâ, sive Pontificio pileo
hucusque vulgo abstinerunt Græci
coronâ et ceteris"

Q. How is its general use in the Latin Church accounted for?

A. It is thought to have been at first a local Roman custom, and that its use gradually extended throughout the West.

Q. When is the use said to have become universal with the Latins?

A. It is said not to have been universal as late as the time of Ivo of Chartres, A.D. 1115; for this author, "whilst describing the Jewish custom, makes no mention of a Christian equivalent¹."

Q. So far you have described some chief observances, non-essential, but of importance, in the Ordering of a Bishop; and you have dwelt, as named above, upon ceremonies other than essential in the Ordering of a Priest, as the delivery of the Paten and Chalice. Is there any Rite in the Ordering of a Deacon, besides the Imposition of Hands, which it may be well to name?

A. Yes; the Delivery of the Book of the Gospels to the Deacon, as has been accustomed in the Western Church² with accompanying

mum Mitræ usum in Ecclesiâ fuisse."—*Sacrament. Gregor.* p. 557.

¹ "Diet. of Christ. Antiq." Smith.

² "Accipe potestatem legendi Evangelium in Ec-

Q. Have any persons thought this E
tial?

A. Some of the Schoolmen have so
forgetful of the circumstance, that
Deacons were ordained before one wo
Gospels was written; as also of the
stance, that anciently it was not the p
least generally, for the Deacon to read t
in the Mass ⁴.

clesiâ Dei tam pro vivis, quam pro defunctis. *Roman.*

“Take thou Authority to read the Gos
Church of God, and to preach the same
thereto licensed by the Bishop himself.”—
Deacons.

³ “Antiqui omnes Rituales nongentorum
spatio scripti nec Dalmaticæ nec traditioni
mentionem faciunt.”—*Morin.* par. iii. Ec
c. 1.

⁴ “Succedentibus temporibus addita fuit
Dalmaticæ et libri Evangeliorum: in cui

Q. Have you any remark to make here?

A. Yes; that the rite is said to have been peculiarly of English origin ⁵.

Q. Has it not prevailed among the Greeks?

A. It has not been in use in the Greek Church ⁶.

Q. Is the like of the custom prevalent at all in the East?

A. It is so among the Nestorians, where the Gospels are given to the Priest and the Epistles to the Deacon ⁷.

Q. And what practice has always been observed in the Greek Church in the Ordering of a Deacon?

A. The presenting of a Fan; an instrument necessary in Eastern climates for driving away the flies that may infest the Holy Table, and

⁵ "Nec vetustissimi libri Pontificales ante annos 800 scripti, si excipias Anglicanos, ullam traditionis Evangeliorum in ordinatione Diaconorum mentionem faciunt."—*Ibid.*

⁶ "Apud Græcos Evangelium semper legit Diaconus, nunquam tamen huc usque in ipsius Ordinatione traditus est illi Evangeliorum codex."—*Morin. de Sacr. Ordin. par. iii. Exercitat. ix. De Diacon. c. 11.*

⁷ "Postea Archidiaconus tradit Episcopo librum Apostoli" (i.e. Epistolarum), "qui eum apprehendendum præbet unicuique eorum, qui ordinantur . . . et dicit: Segregatus est, sanctificatus est, perfectus est, et consummatus est N. in opus ministerii ecclesiastici."—*Denzing. Rit. Orient. tom. ii. p. 233, Ordin. Nestorian.*

Q. Can you not give a further insight into the mind of God?

A. I think so; that is, from what we read in the Old Testament Scripture of the Ministers of the Church of Israel, the High Priest, the Priests, and the Levites.

Q. Will you describe the consecration of a Levite?

A. When a Levite, who was taken from among the children of Israel, was consecrated, there was, first of all, a triple form of purification: (1) The sprinkling of his person with the Water of Purification; (2) The shaving of the hair of the body, significant of the renunciation of the world and of worldly things; (3) The washing of the garments¹.

Q. And what followed upon this?

A. The Levite (1) was brought before the "Tabernacle of the congregation:" (2) The "children of Israel" were to "lay their hands upon him:" (3) "Aaron was to offer" him "before the Lord" that he might "execute the service of the Lord:" (4) Moses and Aaron were "to offer two bullocks, on the heads of which the Levite had laid his hands, the one for a sin-offering, and the other for a burnt-offering unto the Lord, to make an atonement for the Levite:" (5) He was to be "separated from among the

¹ Numbers viii. 6, 7.

gation was to be gathered at the Tabernacle. (2.) Aaron and his sons purified with water. (3.) Holy garments put upon them: on Aaron specifications of the Ephod, and the Ephod, and the plate with the Urim and Thummim, the curious Girdle, and the Mitre on the "Holy Crown." (4.) Aaron anointed with the Holy Oil (Ps. 132) upon the token of authority and special sanctification. The Altar and its vessels were anointed; the Priests and their garments (Exod. 29). On the Priests, it is thought, on the heads which they ministered. (5.) Three offerings were offered, a bullock for a sin-offering, a burnt-offering, and a second ram called the "Ram of Consecration;" the hands of Aaron and his sons having been laid upon the head of the burnt-offering, the blood of each being sprinkled upon the Altar, and the blood of the Ram of Consecration

(xxix. 21). (7.) One loaf of bread, a cake, and a wafer were taken from a basket of unleavened bread, placed upon the hands of Aaron and his sons, and waved, as a wave-offering before the Lord. (8.) Precepts were given, prayers offered for the blessing of God, and thanksgiving rendered. (9.) The Ceremonial was to be continued for a period of seven days³.

Q. Is it not patent, that in several respects there is a resemblance between the ceremonial prescribed in the Church of Israel and that which has been accustomed in the Church of Christ?

A. It is, as, for instance, in the publicity of Ordination or Consecration, as noticed above; in the requisite preparation for the Ministerial office; in the Rite of the Laying on of Hands; in the use of Vestments appropriated to each order of the Hierachy; in the Anointings as used in the Latin Church; in the accompanying prayers and precepts; and in the offering of Sacrifice as precatory of God's help and blessing⁴.

Q. You say, *the offering of Sacrifice*. Does not the mention of Sacrifice in the ceremonial of the Jewish Church remind you of one thing, which has not yet been dwelt upon?

A. It does so; for it reminds us of the unvarying practice of the Christian Church of offering the Holy Sacrifice at the time of conferring Order.

³ Exod. xxix. ; Levit. viii.

⁴ Numb. xxvii. ; Deut. xxxiv.

unto they were called, as they are
to the Lord.”

Q. Why do you conclude that the min-
named in this place of Holy Scripture
celebration of the Holy Eucharist?

A. Because of the word used to exp-
ministration (Λειτουργούντων). It is the sa-
as expresses the ministration of Sacrifice

Q. Can you give any other passag-
New Testament, which corroborates th-
pretation?

A. Yes, S. Luke i. 23; where the wor-
for the ministration of Zacharias, the

⁵ “Græcè, pro ministrantibus est λει-
Unde et Erasmus vertit, *sacrificantibus*, sicut
apud Græcos Patres passim non nisi pro Mi-
ficio accipitur. Indignè tulit hanc versionem
Beza, et cæteri deinde ejus sectæ asseclæ, s-
quidem λειτουργούντων, idem esse, quod pub-
tario funnentibus. sed prædicationis hoc n-

S. John the Baptist, in "executing the Priest's office before God;" in other words, in offering the accustomed Sacrifice "in the order of his course".

Q. And any other?

A. Yes, Heb. x. 11; where it is used of the daily ministration of the Levitical Priesthood in the offering of the Sacrifices ordained of God in the Holy Temple⁷.

Q. Is there not mention of the same observance in early Christian writings?

A. Yes, in the Eighth Book of the Apostolical Constitutions, where we have a long description of the Rites accompanying the conferring of Holy Orders.

Q. Will you mention one or two other ancient writers who refer to it?

A. S. Epiphanius speaks of the Ordination of Paulinianus to the Priesthood, when the Holy Sacrifice was offered; and S. Augustine speaks of the Ordination of Eradius at the hour of Sacrifice⁸.

⁶ Αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ.

⁷ Καθ' ἡμέραν λειτουργοῦντες. In V.T. vox λειτουργεῖν frequenter de Levitis et Sacerdotibus Judæorum eorumque ministerio sacro adhibetur, v.c. Deut. x. 8, παρῆσ-
τάναι ἔναντι Κυρίου λειτουργεῖν. Ibid. xvii. 12; 2 Paral. v. 12; Joel i. 9. οἱ λειτουργοῦντες τῷ Θυσιαστηρίῳ. Sirac. xlv. 20. λειτουργεῖν αὐτῷ ἅμα καὶ ἱερατεῦν.—Schleus-
ner. Lexic. N.T.

⁸ "Unum tamen notandum, Græcos nonnunquam

Will you give special reason for this? I will; and first of all I would observe, admission to the Levitical Priesthood was "hallowed" (Exod. xxix.) by the observance of sacrifices, which were ordained under the Law of Moses, it must needs follow, that admission to the Christian Priesthood should be hallowed by that far better Sacrifice, which is ordained under the Law of Christ, of which the Levitical Sacrifices were but the "shadow."

And you have said that the former custom was ordained of God?

Strictly so; and the custom of the Christian Church has the sanction of Holy Scripture, and has been noticed, and of the universal practice of the Church.

Is there not a special cause named for the offering of Sacrifice under the Law to "hallow" those who were to "minister in the priest's office of the Sanctuary?"

the blessing of God might be upon those were consecrated to His service⁹.

Is there not the like cause now for the offering of the Holy Sacrifice of the Body and Blood of Christ?

It must needs be so; seeing that hereby obtain remission of sins and all other benefits of the Passion of Christ."

Can you express another reason?

It is meet and fitting that they whose chief office is to celebrate the Holy Mysteries should not be consecrated to their office apart from the celebration of these Mysteries¹.

And by whom should the Holy Sacrament be celebrated on these occasions?

By him, who confers the Orders; if a Bishop be consecrated, by him who is the consecrating Bishop.

And has it not always been required that the Eucharist should be received fasting?

It has; and also conferred. It must needs be, if the Holy Sacrament be administered

Numbers viii.; Exod. xxix.; Levit. viii.
Quia omnes ordines ad Sacrificium Missæ tantum ad finem suum et scopum referuntur; omnium ipsius consummatio ac perfectio est; ipsum quoque a Dionysio, cap. 1, Eccles. Hierarch. τελετή τελειῶν, consummatio ac perfectio consummandi ac perficientium Sacramentorum vocatur."—*Hal-
le Sacr. Ordin.* par. ii. s. viii. c. 5, art. 1.

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